NATIONAL WEEKLY

Social Justice

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THERE'S TROUBLE IN ARABIA

by Charles Haddad

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TEXT OF RADIO BROADCAST

Father Coughlin

•

INTERNATIONAL BANKS AND BANKERS

Robert H. Hemphill

WALLACE SUGGESTS STATE SOCIALISM FOR FARMERS

THE Crop Control Act of 1938 is a miserable failure. The people have not been informed fully. The New Deal never admits failure. But conditions speak louder than defensive oratory, or high pressure political selling.

Cotton is tagged at 8 cents. Wheat flutters around 50 cents. Tobacco growers, their crops slashed, are furious. Farm income has slumped more than $1,100,000,000 since last year! Surpluses are piled high—all this despite the working of the most powerful, most compelling, most restrictive piece of farm legislation ever written in this country!

It is the New Deal's third farm problem failure in six years. Every farm scheme it has turned out has been worse than the one preceding. Agriculture Secretary Henry A. Wallace has stumped the country to save face with the farmers who have been deceived.

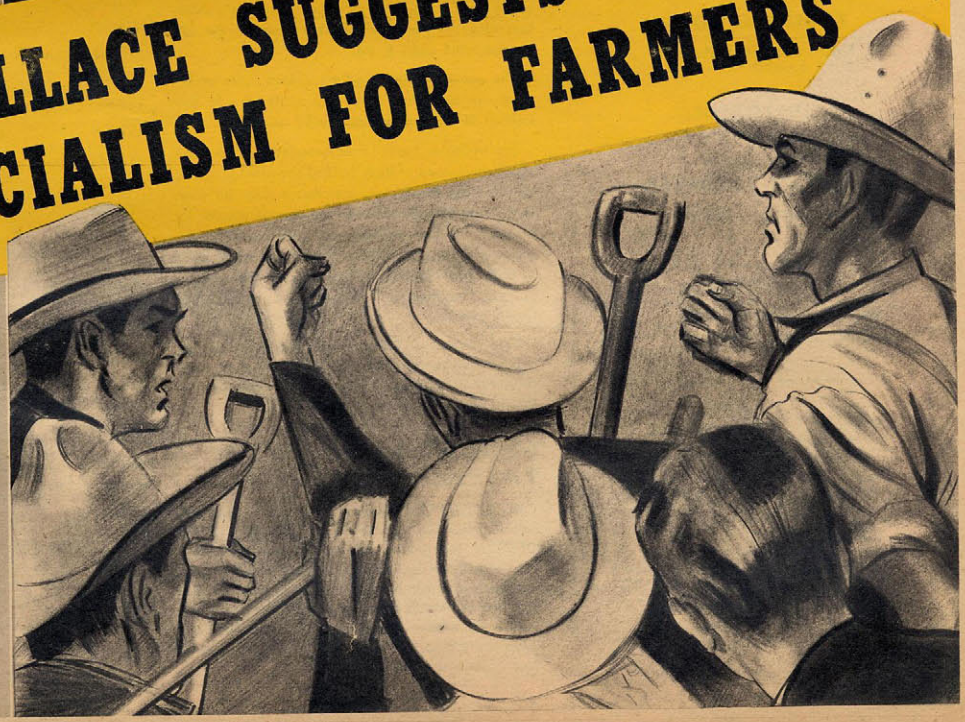
And the worst is yet to come—ahead lies only State Socialism for farmers, by Secretary Wallace's own admission!

To "cure" present ills, Wallace recommends a system whereby the Government would buy, for instance, all the wheat grown by farmers "co-operating" with the Government. This would be dumped on the nation at a price set by the Government. All wheat grown by farmers not "co-operating" would be taxed enough to destroy its competitive price value.

Secretary Wallace calls this plan, once in action, "a virtual monopoly by the Government of the nation's wheat marketing system."

Such a "virtual monopoly," in addition to the Government's dictatorial control over crop planting, is simply State Socialism, regardless of what New Deal apologists call it.

American farmers are to be the next target of the New Deal's extreme leftism!



THE SOUTH: Our No. 1 Moneyless Sector

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THE FORGOTTEN CHARACTER OF CHRISTIANITY

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Social Justice

November 14, 1938

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Vol. 2A No. 20

Now For A Federal Radio Dictator

THE Columbia Broadcasting System, which barred Father Coughlin's Sunday afternoon talks from its network as "controversial," spread a blanket of terror across the nation on a recent Sunday night, with the broadcast of an insane publicity stunt which relied for its thrill on faked news bulletins.

Columbia's radio sensation consisted of breaking into a musical program with "news" bulletins from New Jersey telling of the progress of destruction as "attackers from Mars" wiped out humanity along the eastern seaboard of America. Thousands of radio listeners from New York to Hollywood, tuning in too late for a brief preliminary explanation, heard a dramatic account of events from an H. G. Wells horror book being re-enacted under the guise of Sunday night news bulletins.

In the hornet's nest of protest which followed this insult to owners of radio sets, it was explained that THERE IS NO LAW. The radio industry, competing for the advertisers' easy money with all the inventiveness of a Hollywood thrill producer, is an unrestrained—if not a rugged—individualist. The only restraint is a six month license renewal, and this applies to the individual radio station which is the "victim" as well as the customer of the chain.

The big chains—like Columbia with Kaltenborn's leftist propaganda on foreign affairs — are free to boycott Boake Carter and Father Coughlin, and equally free to shock an entire nation out of the peacefulness of a Sunday evening at home with the terrorism of faked horror broadcasts.

Religion and "controversy"—yes, and TRUTH—are denied a voice. Communistic revolutionary propaganda, lewd and bawdy broadcasts insulting to morality, re-enactment of sex stories to sell questionable magazines, and now a press agent's horror racket masking as a news broadcast—all these things can be forced upon a helplessly protesting public. Helpless? Well, perhaps, not quite.

No wonder the phonograph companies are swamped with orders—their plants running night and day to turn out machines which the public is demanding in enormous quantities. The radio listeners have decided to be master of ceremonies of their own Sunday night programs. They are going back to musical records of their own selection and the radio will gather dust as the old gramaphone used to do.

The conscienceless and moral-less radio racketeers are befouling their own nests—not to say killing off the golden egg-laying advertiser.

Boake Carter, barred from broadcasting because of his disclosure of facts behind the official propaganda, tells his lecture audiences that the plan is to have the situation so well under control by January 1st that no one can question what the nation will be compelled to hear between January 1, 1939, and 1940. There will be a dictatorship of the air, enforced by Government censor, Mr. Carter predicts!

The "senseless" horror broadcast, therefore, becomes even more sinister in the light of a planned preparation for censorship over all radio by dictatorial Government bureaucracy.

We Will Print All The Protocols

SOCIAL JUSTICE recently printed some of the so-called "PROTOCOLS OF THE LEARNED ELDERS OF ZION" with a reasoned comment which sought only to test the factuality of their "program." We purposely interrupted our printing of them to permit their refutation and discussing by responsible Jewish authority. A strategy of silence—based upon the truism that the public always forgets—was chosen instead.

Responsive to many requests from readers, SOCIAL JUSTICE promises to tell the whole story. The exposition of the PROTOCOLS will be resumed, together with corroborative background disclosures showing their application to present threats to subvert good Christian order. Atheistic Communism, masking as "democracy," will be exposed for what it is—the tool and method of anti-Christian plotters pulling puppet strings from behind the international scene.

The informed reader simply cannot afford to be without SOCIAL JUSTICE in the coming months. Nowhere else can you learn the facts which this National Weekly is about to disclose in these columns.

Revised List of Stations

Father Coughlin's return to the radio for 52 weeks of Sunday afternoon broadcasts, from 4 to 5 p.m. (Eastern Standard Time), is assured. The first of the series was heard on the afternoon of November 6th over the following stations:

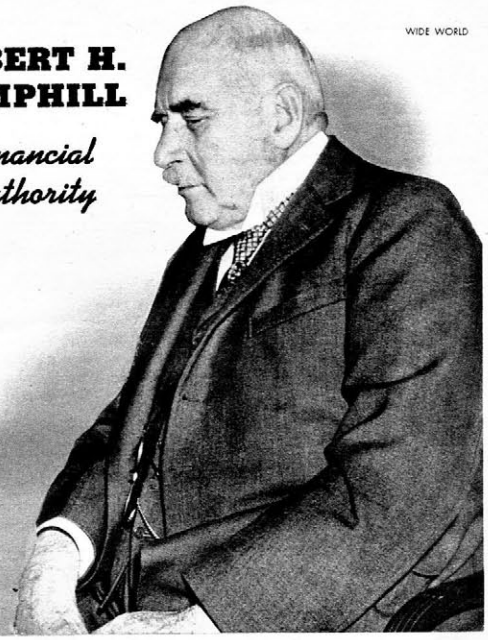
WJR	Detroit, Michigan
WGR	Buffalo, New York
WJAS	Pittsburgh, Pennsylvania
WMCA	New York City
WFBL	Syracuse, New York
WHAM	Rochester, New York
WOKO	Albany, New York
WCAO	Baltimore, Maryland
WDAS	Philadelphia, Pennsylvania
WJJD	Chicago, Illinois
WCKY	Cincinnati, Ohio
WHO	Des Moines, Iowa
WOC	Davenport, Iowa
WEW	St. Louis, Missouri
WTCN	Minneapolis, Minnesota
WGAR	Cleveland, Ohio
WHKC	Columbus, Ohio
WTMJ	Milwaukee, Wisconsin
WIRE	Indianapolis, Indiana
WHBI	Newark, New Jersey
WPG	Atlantic City, New Jersey
WIBA	Madison, Wisconsin
WREN	Lawrence, Kansas
WIND	Gary, Indiana
WBAX	Wilkes-Barre, Pennsylvania
WGBI	Scranton, Pennsylvania
WKBO	Harrisburg, Pennsylvania
WJEJ	Hagerstown, Maryland
WLEU	Erie, Pennsylvania
WRAW	Reading, Pennsylvania

COLONIAL NETWORK

WAAB	Boston, Massachusetts
WEAN	Providence, Rhode Island
WICC	Bridgeport, Connecticut
WSPR	Springfield, Massachusetts
WSAR	Fall River, Massachusetts
WLBZ	Bangor, Maine
WFEA	Manchester, New Hampshire
WLLH	Lowell, Massachusetts
WTHT	Hartford, Connecticut
WNBH	New Bedford, Massachusetts
WBRY	Waterbury, Connecticut
WLNH	Laconia, New Hampshire
WRDO	Augusta, Maine
WHAI	Greenfield, Massachusetts
WNLC	New London, Connecticut
WCOU	Lewiston-Auburn, Maine

By ROBERT H. HEMPHILL

Financial Authority



WIDE WORLD

J. Pierpont Morgan, head of the House of Morgan

INTERNATIONAL BANKS AND BANKERS

A TEXAS small town banker recently told me that "the average country banker's dream of heaven is that if he closely follows conventional banking practice, his soul, after death, will go to the National City or the Chase National Bank of New York."

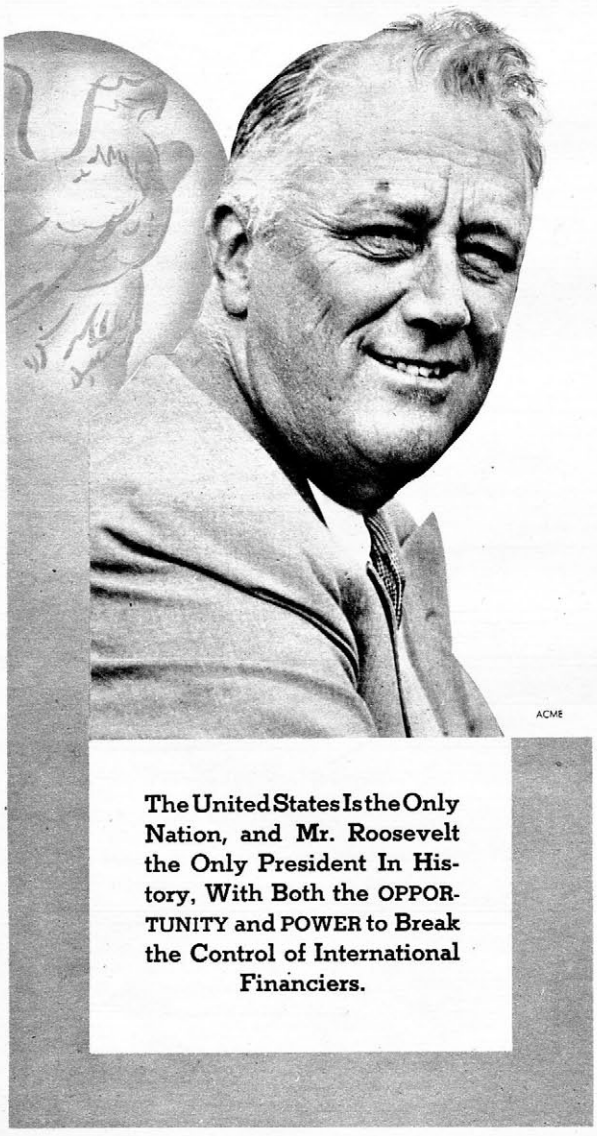
The Chase National, the National City, the Guaranty Trust Co., and the Bankers Trust Co., in New York, are the leading "correspondent" banks in the United States. Nearly all country banks in the United States maintain deposit accounts with one or more of these four great banks and depend upon them to borrow credit at intervals. Prior to the establishment of the Federal Reserve System they were the "Central banks" of the nation. To a large extent they still are.

Practically all International Bankers such as J. P. Morgan and Co., Lazard Freres, Kuhn-Loeb and Co., Seligman and Co., August Belmont and Co. (Rothschilds), Warburg Bros., Speyer and Co., and some fifteen or twenty lesser international banking firms whose principal offices are in London, Paris, and New York with branches in other foreign capitals, own stock in, deposit large sums of money in, sit on the boards of directors and exercise the paramount policy-making influence in these banks, as well as in other large New York banks.

All of these banks issue various service publications advocating credit policies, advising country banks on their investments, the state of business, and the outlook. Their officers are constantly visiting their customer-banks throughout the United States discussing local conditions and giving them the big city bankers' views on every important situation and credit policy.

This process is continuous. The average country banker is incredibly ignorant of monetary science. He knows his own bank and the resources of his customers, but *to him money is as great or greater mystery that it is to the layman.* It comes out of an unknown void and disappears into another unexplored area. He has been taught that *"no one really knows anything about money."* All other bankers he knows hold the same view, even the big city bankers, therefore he refuses to waste his time speculating about it or reading books about it.

The point I want to make is that here in the United States while we have 16,000 independent banks, the big city banks make the credit policies as surely and effectively as if they owned all these banks as branches of their institutions.



ACME

The United States Is the Only Nation, and Mr. Roosevelt the Only President In History, With Both the OPPORTUNITY and POWER to Break the Control of International Financiers.

I CONSIDER the country banker the world's wildest gambler. Any other venture which owed demand debts of ten times its cash would be considered incredibly lucky to survive 24 hours. Operating constantly on the precipice of a financial abyss of unknown depth, he maintains his balance on the edge of his absurdly thin cash reserve by a series of financial acrobatics.

In the final analysis he is simply a glorified pawnbroker and invariably feels that he is an ignorant interloper in a deep and mysterious activity. He is afraid to exhibit his ignorance of money and banking and so he pompously hides behind the saying that "no one knows anything about these subjects."

To balance his ignorance however, he develops a sixth sense for the significance of financial gossip and a word, or a wise look, or a frown from the big city banker means that he must make a quick shift in his credit policies. He swallows their advice as from the God of Finance without question.

The country banker knows he is ignorant but believes the Big City banker *must* know. The Big City banker is equally ignorant of monetary science, but he believes the big International Bankers know. The International Bankers in any country are controlled by the richest or by those who have the greatest number of foreign offices and are closest to the "Big Shots," and of the "Big Shots" in any country in Europe, the top is the Rothschilds.

This family in all its ramifications is the greatest banking aggregation in the world. They have branches, either under the name Rothschild, or the name of some close relative in every European capital or city of first importance, and in each of these cities, the Rothschilds is the most important Banking house. (They control $300-billion worth of financial and industrial enterprise.) This whole family fabric works as a unit, always directed by a central group of Rothschilds, usually the eldest and the shrewdest of each generation.

It is believed that their present liquid resources, which could be marshalled for any purpose exceeds ten billions of dollars, and that other banking houses, not directly related to the Rothschilds' group but who could be depended upon to join in an enterprise of sufficient importance, at their solicitation, control at least five billions and possibly as much as seven or eight billions or more. *Fifteen billions to eighteen billions of dollars—of money or liquid assets—under the domination of one family which is directed by three to five of its members!*

THE total of money in actual circulation, including checking account deposits in all the banks of the world, does not exceed sixty billions of dollars, and the ownership of that fraction of this vast sum which is not under control of this group of International Bankers is scattered among perhaps 250-million individuals, firms, and corporations, and is in constant use as the working capital of the owners and not available for any financing or banking enterprise.

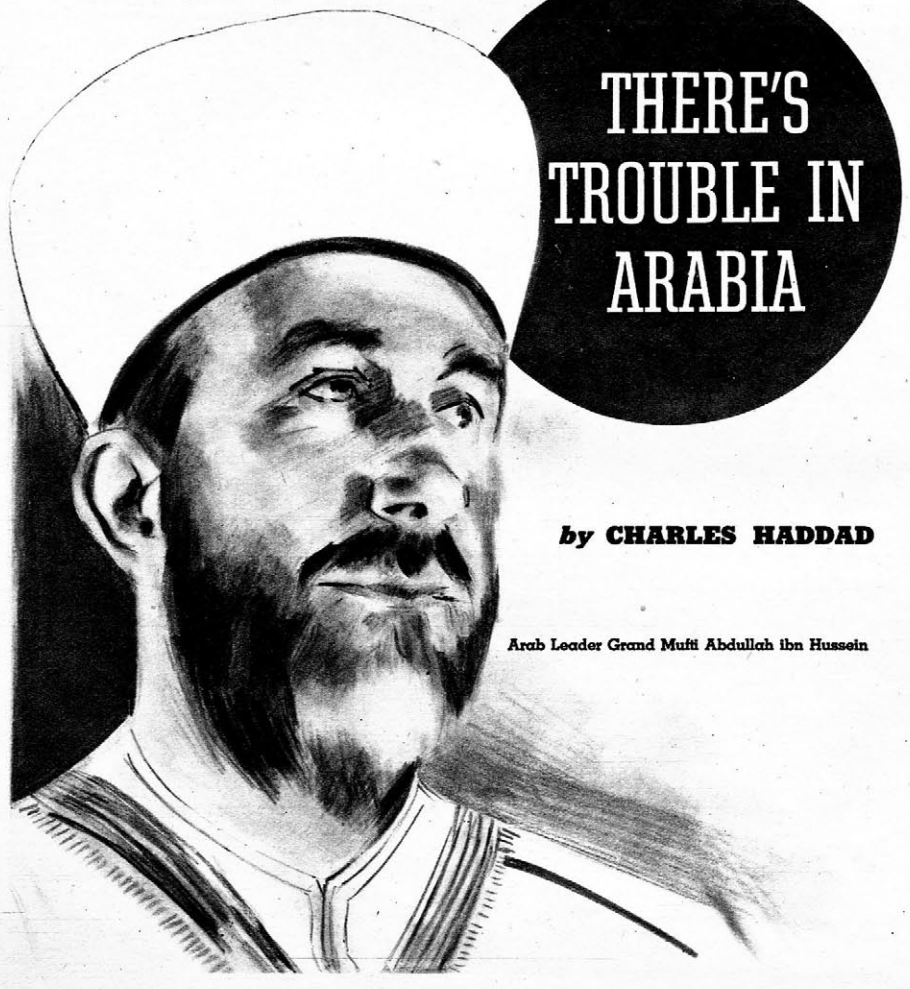
This group then, likely not more than 200 separate firms—dominated, in the final analysis, by the Rothschilds family—own and control about all the money in the world that is

(Continued on Page 16)

Part I, Interpreting the Mandate

THERE'S TROUBLE IN ARABIA

by **CHARLES HADDAD**



Arab Leader Grand Mufti Abdullah ibn Hussein

Mr. Haddad, an American citizen residing in Michigan, is a native of Haifa, Palestine, which city is now a turbulent center of the strife in which more than 800 Arabs, Jews and British have been killed in the last three months. Born and educated in Palestine, he can speak authoritatively about the position of his fellow Arabs in that country. Since leaving Palestine in 1905, Mr. Haddad has returned twice: once, for a two year period, under government contract as a mechanical engineer on the construction of the Palestine Railway, and again for a year in 1936-37 to see and study conditions in the "new" Palestine of Lord Balfour. In a series of three articles, SOCIAL JUSTICE will present his story of the real causes of the present struggle in the Holy Land.

—Editor.

THERE is trouble in Arabia—in a small part of that country—a state covering an area of a little more than ten thousand square miles—Palestine.

The general impression that Palestine is an independent nation, predominently Jewish, upon which a vulturous Arabia is about to swoop, is as erroneous as the popular notion which conceives an Arab as a long-bearded, beady-eyed Bedouin in flying cloak, stealing through the desert night on a sleek black charger, ready with unsheathed sword, to rob, to plunder and destroy.

Palestine is not an independent nation. The majority of its people are not Jewish, and the Arabs are not in a position to snatch anything. Nevertheless, there is a controversy between these antithetical peoples—an incomprehensible upheaval which dates back to the intervention by the British government in 1915, and has been nurtured to a great extent by that same government ever since. It was initiated by a grasping government which sought to achieve its own selfish purposes, by playing the hopes of the Jewish people against the rights of the Arab people. The plan has been effective.

ALWAYS, the dream of the Jewish race had been to establish somewhere, a state of its own. In 1882, the Jewish Dr. Leo Pinsker in a pamphlet entitled *"Auto-Emancipation,"* outlined a scheme for the emigration of the Jews to some territory—not necessarily Palestine—where they could be "their own masters." The pamphlet found little response. In 1895, Dr. Theodor Herzl of Vienna issued another pamphlet, *"Der Judenstaat,"* which advocated as a solution of the Jewish trouble, the establishment of an autonomous state in some suitable territory—not necessarily Palestine. A wave of enthusiasm was spread, and a conference was called at Basle in 1897. Great hopes were built upon it.

The conference at Basle brought about the difference in ideals and methods advocated by the two great groups of Zionists. One party stood for spiritual renaissance, the other for a Jewish State. To the former the Jewish question was a moral one. If the Jews were to recapture their past, to fulfill their mission in the future "as a people of the Lord," then the method was that "the Jewish people should aim not at political or material power, but spiritual greatness." To this kind of thinker, Palestine was the national home, but it "must be the spiritual home of the Jews, and not a territory in which Jewry exercised political powers."

The ideal of the political Zionist, however, was quite different. His purpose was to "wipe out the name of Jew as a title of shame." He diagnosed the trouble by saying: "Our great misfortune is that we do not form a nation, we are merely Jews." For such a thinker, the Jew could gain his self-respect only by belonging to a Jewish State. With a State as his goal, however, Palestine was not the only solution. As a matter of fact, an autonomous state has more attractions to the political Zionist than had Palestine with limited powers.

Although the program of political Zionism has been at times modified, and although the field of colonization activity has been changed by succeeding Zionist congresses, there has always remained the conclusion that a Jewish autonomous state is necessary, but that Palestine is not necessarily that State. The Jewish "State" was always the ideal, is still the ideal, and always will be the ideal of the Zionist.

In 1917, the British foreign secretary, Lord Arthur James Balfour, acting undoubtedly under the direction of Jewish influence, made what is known as the famous Balfour declaration, which stamped Britain's official approval on the League of Nations mandate. Officially he declared:

"His Majesty's Government views with favor *the establishment in Palestine of a national home for the Jewish people* and will use its best endeavors to facilitate the achievement of this object. . . ."

True, there was a clause about "it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine," but what possible degree could such a provision have if the logical meaning of the phrase *"national home for the Jewish people"* were to be insisted upon?

IN the first place, the Arab rights in Palestine are much older than the Mandate. This point should be made clear. The Mandate was created for the benefit of the *existing inhabitants* of the country and not for the benefit of inhabitants which were yet to be collected from the four corners of the globe.

This is evident from the words of the Mandate itself:

"The administration of Palestine shall take all necessary measures to safeguard the interests of the Community in connection with the development of the country." (Article 2).

"The Mandatory powers shall, as far as circumstances permit, encourage local autonomy." (Article 3).

"The administration of Palestine, while insuring that the rights and position of other sections of the population are not prejudiced, shall facilitate Jewish immigration under suitable conditions." (Article 6).

Immediately after its issuance, much controversy arose as to the Mandate's true meaning.

The fact that the Mandate acknowledges a "national home for the Jews in Palestine," cannot by any conceivable explanation be made to mean that the Mandate was given primarily for all the millions of Jews outside of Palestine. The Mandate, made for the existing inhabitants of the country, intended to encourage Jewish immigration only when such immigration was not in direct opposition to the interests and welfare of the existing population.

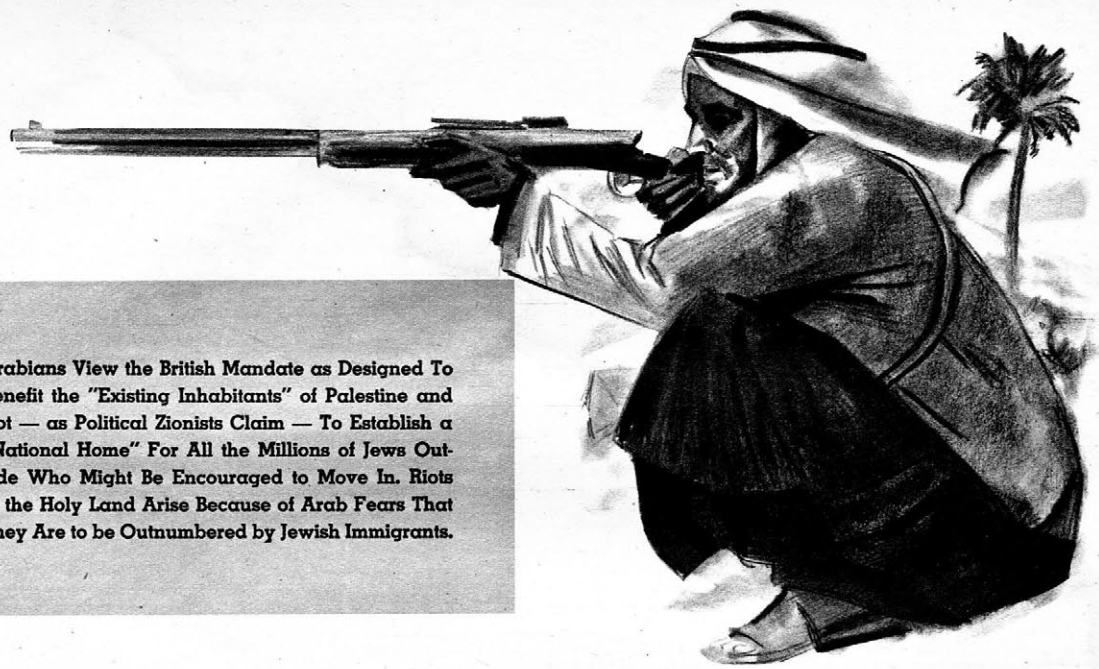
But the Jews translated it to mean the realization of the political Zionist's ideal. They distorted the real conception of the Mandate to imply a system of transplanting masses of people into an already inhabited country.

Dr. Chaim Weizmann, world president of the Zionists, is the originator of the expression that Palestine is the home of the "millions of Jews outside."

The Jewish people have considered the Mandate to be created especially for international Jewry, and to be maintained for their special service, convenience, and protection, now and for all time. They ask that the Mandatory Power hold Palestine for them and rule it like a primitive colony until they become a majority in the country, even if it requires a century or centuries for this ambition to be realized.

The Arabs on the other hand, maintain that such conceptions are contrary to the true spirit of the Mandate; that no country in the world could be held in suspense for so indefinite a period, and that such an unsettled policy is bound, in the long run, to prove most harmful to Jews and Arabs alike. This has already become obvious.

The mandate itself never admitted



Arabians View the British Mandate as Designed To Benefit the "Existing Inhabitants" of Palestine and Not — as Political Zionists Claim — To Establish a "National Home" For All the Millions of Jews Outside Who Might Be Encouraged to Move In. Riots in the Holy Land Arise Because of Arab Fears That They Are to be Outnumbered by Jewish Immigrants.

the claims of the political Zionist. The British government never admitted them. The Arabs never admitted them. They are fighting them now as they have done in successive disturbances during the last 18 years, and will probably revolt against these claims, if they still exist, a hundred years hence.

Even Jewish thinkers fully realize that the Balfour declaration cannot by any stretch of the imagination, be interpreted to suit the hopes and dreams of the political Zionist. To quote from "Adad Ha-am," a political Zionist says of the Balfour declaration:

"It acknowledged the historic right" but "meant a negation of the power of that right to override the right of the present inhabitants and to make the Jewish people the sole rulers in the country."

In spite of all this, the Jews who live in Palestine, after eighteen years of unhappy experimentation, still talk and write as if the Mandate and political Zionism were autonomous.

The British tried upon occasion to make the Mandate understood in its true conception.

The White Paper of 1930 explains: "It is essential to insure that the immigrants should not be a burden upon the people of Palestine as a whole and that they should not deprive any section of the present population of their employment."

NEVERTHELESS, according to the Jewish interpretation of the Mandate, only Jewish labor has any rights in Palestine. Arab laborers may not be employed as long as there are Jews to do the work. An Arab *fellah* (peasant) can not be a tenant on Jewish owned land.

Land bought by Jews cannot be resold to Arabs. Actually, remarks Sir John Simpson, "the result of the purchase of land in Palestine by the Jewish national fund, has been to extraterritorialize it. It ceases to be land from which the Arab can gain any advantage either now or at any time in the future. This policy is a constant and increasing source of danger to the country. It is undesirable from the point of view both of justice and of the good government of the country. It is impossible to view with equanimity the extension of an enclave in Palestine from which all Arabs are excluded."

But it is unfair to blame either of the peoples fighting in Palestine for the present situation. *Both groups are victims of the double-dealing hand of the obsequious Lord Balfour, whose action created the turmoil of the last eighteen years.* Nor does it take an unprejudiced observer to conclude that the internationalists in control of the British government deliberately fostered this controversy and brought about the immigration trouble in the first place, in order to keep control of the gateway to the East away from the Arabs, to whom it was promised, and to whom—except for the strife—they would have had to turn it over.

THE British statesman, Mr. F. G. Prince-White gives an accurate picture of the role played by the British government in his frank expose of the Balfour Declaration:

"We have broken our word to the Arabs; we have deceived and deluded the Jews.

"That is the record of our major achievements in Palestine since Allenby so gloriously freed the country from Turkish domination and we began our thankless attempt to establish there a new order of things for the mutual benefit of two races that are, heart and soul, opposed to each other.

"The Holy Land has become the twice-Promised Land. It was promised first to the Arabs, as a reward for timely help they gave to our arms by the revolt which the astounding Lawrence inspired. More than two years later, when we had gathered the fruits of that co-operation, we pledged it as a greater Canaan to the Jews.

"What wonder is it, then, that this double-dealing has made a cock-pit of Palestine?"

In any court of equity the Arabs' prior claim to the country would be admitted without quibble. On what is their claim based? On a solemn undertaking in the name of Great Britain.

When negotiating for the Arabs' entry into the war against the Turks, early in 1915, King Hussein of the Hedjaz, wrote to Sir Henry McMahon, high commissioner of Egypt, stipulating that Great Britain should acknowledge the "independence of the Arab countries as one united Arabia."

In his reply Sir Henry said: "We rejoice that your Highness and your men are of one opinion that Arab interests are British interests, and British, Arab," and he referred the Shereef to a message from Lord Kitchener "in which our desire for the independence of the Arabs and the Arab countries" has been most plainly stated.

On October 25, 1915, following a period of bargaining, Sir Henry McMahon gave a definite assurance to the Shereef that Great Britain was "prepared to recognize and support the independence of the Arabs," and "assist them to establish what may appear to be the most suitable form of government." Finally he wrote: "I have received orders from my government to inform you that all your demands are accepted . . ."

Three years afterwards there was forthcoming a plain, straightforward confirmation of this covenant by Lord Balfour as foreign secretary. The Turks, who were then at their last gasp, sought to persuade the Arabs to conclude a separate peace with them, offering as a bait that same recognition of the independence of Arab countries already guaranteed by Great Britain. But King Hussein was a man of honor. He immediately disclosed to the British government this snakelike overture and Balfour replied with alacrity in these words: "His Britannic Majesty's Government in agreement with the Allied Powers, confirms its previous pledges respecting the recognition of the independence of the Arab countries."

Could any statement by a responsible power be more explicit? Did it contain the merest hint of a reservation which might produce in the mind of King Hussein the faintest shadow of doubt as to Britain's sincerity?

Yet in the previous year, 1917, a few weeks before Allenby marched triumphant into Jerusalem, Balfour had made that sudden declaration, that fatal promise from which has sprung all the inevitable troubles in Palestine:

"His Majesty's Government views with favor the establishment in Palestine of a national home for the Jewish people, and will use its best endeavors to facilitate the achievement of this object . . ."

THE Zionist organization naturally could not be blamed if it at once envisaged a new earth—if not a new heaven—for thousands of Jews scattered unprofitably over the Western world. Nor could any unprejudiced intelligence fail to appreciate the Arabs' fears of being dispossessed and pushed into the background when the tide of immigration began to flow.

In 1918, Palestine held approximately 600,000 Arabs and 53,000 Jews living fairly peacefully together; today the Arabs number 925,000 and the Jews 400,000—and there is no peace.

Day by day, month by month, year by year, there has grown up on the Arabs' hearts a dread of a time when, they despairingly believe, the Zionist immigrants will outnumber them—when they will be an important subject to Zionist power.

Every year, almost, since the Zionists began to "enter into possession" of their "national home," by purchasing at tempting prices more and more of the most fertile land in Palestine, the Arabs' fear of ultimate subjection has asserted itself in riots and bloodshed.

That this fear is not altogether causeless was admitted in the "Statement of Policy" made by the government following the report of the special commission which inquired into the sources of the trouble of 1929, when Jews and Arabs throughout the country came into armed conflict.

What has become known as the *"Passfield White Paper"*—Lord Passfield was Secretary for the Colonies then—pointed out that "the Jewish settlement has, by the excess of births over deaths, increased with great rapidity, while the land available for its sustenance has decreased by about a million dunams."

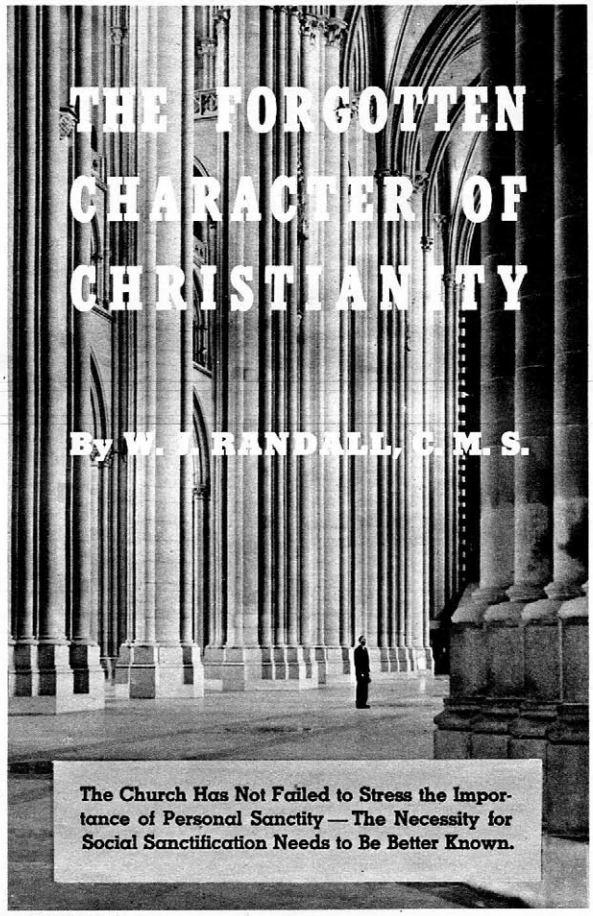
This extent of land—roughly 250,000 acres—had passed into Zionist ownership by 1930. Now that acreage has increased to about 425,000—half of the total area of fertile land in Palestine. The effects of this fact are dangerously aggravated by the prohibition of Arab labor on the lands thus acquired—a state of affairs which occasioned in the *"Passfield White Paper"* the dry comment:

"These stringent provisions are difficult to reconcile with the declaration of the Zionist Congress of 1921, of the Jewish people to live with the Arab people in relations of friendship," and to "develop the homeland common to both into a prosperous community."

Next Week—"Arabs and the British."

THE FORGOTTEN CHARACTER OF CHRISTIANITY

By W. J. RANDALL, C.M.S.



The Church Has Not Failed to Stress the Importance of Personal Sanctity — The Necessity for Social Sanctification Needs to Be Better Known.

EWING GALLOWAY

Cathedral of St. John Devine, New York City

THAT strange and complex, but loveable being, the British schoolboy, provides an example of an attitude which is widespread today—the mental attitude which regards a church as non-essential. It appears from a recent investigation by a schoolmaster that the typical British schoolboy is quite ready to accept Christianity in the broad sense, but quite unprepared to accept a Christian Church. According to this attitude, Christianity, in a general way, is "quite all right;" but the Christian Church idea is all wrong. The Church theory, in fact, is regarded as mere "parson's gaff." It seems, also, that the chief cause of distaste for "the Church" is the dullness of services, especially Choral Eucharist. The judgment, such as it is, is of course based upon a knowledge of the Established Church of England. And it is clear that the whole idea of a church has undergone a decided slump in the mind of the British schoolboy.

Now the matter becomes far more interesting—and far more serious—when one remembers that this attitude is by no means restricted to the schoolboy. It is the attitude of a vast number of grown-ups throughout the English-speaking world. The idea of an organized church, as the teacher and guardian of an organized religion, has become so dimmed in the minds of many as to be what psychologists call a "blurred image." In not a few minds the idea has been entirely erased. Evidence of this can be seen in the fact that only some seven per cent of non-Catholics in England go to church at all. They have simply lost the idea of the necessity of corporate worship—the idea of acting as members of an organized church.

They are good earnest folk: they are law-abiding citizens. Doubtless they say their prayers in private. Many of them have received the Christian Sacrament of Baptism; though doubtless many of them have not. But as far as the attitude of mind goes, they have completely missed a fundamental thing — the social nature of Christianity.

For if one thing is clear in the Christian plan it is the fact that Christianity is built upon, and centered in, a thoroughly social thing—a Church. If one fact emerges plainly from the Gospel and from the whole of Christian history, it is the fact that Christ built His Kingdom here on earth: the fact that in the Christian and divine plan the individual Christian is a member of a "household," which is the family of the Church.

A Church, be it stressed, is a definitely social thing: because it *is* a household: the *oikos kyriou*—the household of the Lord: even though, incidentally, some members of some households are unsociable. A church of its very nature is a society, containing all the friendly notions of association. The Christian Church is pre-eminently this: as Mr. Chesterton once whimsically put it, a kind of "mystical inn."

The importance of this truth can scarcely be exaggerated today; when it is becoming the fashion to extol the human society to the skies and to relegate the divine society to the limbo of oblivion. The man-made State (which indeed arises from man's nature as a social being) is being set up as an idol. Intended by its nature to protect the individual and the family, the State is often nowadays being used to crush them; we are seeing the Totalitarian State erected as a *Frankenstein* of destruction. That fictional nightmare has assumed reality, and has even aimed at crippling the guide of all human society—the Kingdom of the Church.

THIS is no imaginary case: it really has happened. And it has been made practicable by the rejection of the divine plan in Christianity. That rejection has in turn resulted in the idolization of human society; for the rejection of the true God always results in the setting up of idols. This is a modern form of the Golden Calf.

Failure to recognize the social structure of the Church in the Christian plan, is fatal to a true understanding of Christianity; and *per contra*, the recognition of the Church leads to a true appreciation of Christianity. In the practical order, it leads to a sound social system; because it places man and his family in a true relation to God.

This false orientation is particularly a product of what can broadly be called the "modern mind." That is, it came into being at a date quite late in Christian history—commencing some four hundred years ago and culminating in our own day. It is worth noting that when St. Thomas Aquinas wrote his immortal *"Summa Theologica,"* he did not include an explicit treatise on "The Church." Was this an unfortunate omission?—had the Angelic Doctor been nodding? By no means. For, when he wrote, the Church was taken for granted; almost like monotheism was taken for granted when Our Lord spoke to the Jews.

So clear, in fact, was the notion of the Church to the mediaeval mind, that there was no need to treat of it explicitly. All the principles concerning it are to be found in the *"Summa;"* St. Thomas treats the question under the title of "Christ as the Head of all men." But in his day (he died in 1274), and for some two centuries afterwards, the Society of the Church was an obvious, objective institution —even to those who found objections to it. Like the institution of the family, it was recognized as a fixed thing in human affairs. It enshrined the Christian life and practice; and to the Christian mind of that time, to make war on the Church was equivalent to Satan's war against God.

Now this tremendous truth has not been changed with time: simply because it is the truth. It remains as true today as in the middle ages. But the middle ages which followed obscured it; and hence, today, it has to be stated explicitly, since men's minds have been blurred and even blinded in regard to the Christian plan.

Let us therefore look briefly at this ground-plan of Christianity. Let us see it in its historical reality; and then let us try to see its social significance.

To do this we must cast our minds back for many centuries—occasionally an invaluable thing to do. We have to look at the plan as it came from the Master-Hand of Christ, as it was received and worked by those to whom He gave charge of it. It was actually received and had proceeded on its vital work for years before the records of eyewitnesses were written; but those records being written, they form the most reliable historical testimony ever written about anything, or for that matter that ever could be written; for they are records by eyewitnesses thoroughly well informed and completely sincere in narration; and this quite distinct from their divine inspiration —with which, in fact, we are not concerned for our present purpose. As historical documents the four Gospels —two by Apostles and two by disciples of Apostles—have emerged unscathed by time and competent criticism; and hence are history in the truest sense of the term.

WHAT do these records tell us concerning the Christian plan?

This — that Christ, having proved His credentials by miracle, commissioned a corporate body, a society, to give to the world His teaching, both theoretical and practical, and to last to the end of the world.

This corporate body He called His "Church"—*Ecclesia*, the term always used to designate that Corporate body ever since its foundation.

Christ made it clear that His plan was for all men to be incorporated *as members of that corporate body or Church*—that was the way in which men were to "follow Him."

We are not here directly concerned with the question of those good people (who are numerous) who are not thus visibly and organically united; we are merely giving the Gospel facts to show the plan Christ made. And so clear is this plan, as a Gospel fact, that no matter how good an individual may be (in virtue of good intentions), if he does not appreciate this PLAN he does not understand in the least the structural character of Christianity.

This failure to understand the position prevents him working as a fully developed Christian; even worse, when he develops at all, it is on wrong lines; like a climbing plant twisted awry.

Now the first essential point to remember is this — that from this corporate-structure of Christianity two tremendous facts emerge.

(1) The *Christian Theory*: that this membership of a divinely-founded society is of the very essence of "being a Christian."

(2) The *Christian Practice*: this, inducing the Christian theory, changed the outlook wherever it went. In the concrete circumstances it changed the outlook of the ancient pagan world of despotism into the outlook of essential equality. It produced what we know as "Christian civilization"—a thing quite new to the pagan world; a thing so essentially opposed to it that the pagans (who were at once acute and stupid) saw the Christian idea as the undermining of the despot State. That was the real reason of their violent opposition; and from their standpoint their opposition was justified as self-defense. But it was like the self-defense of a homicidal maniac against his keepers: from his distorted standpoint he is justified—yet in reality he is wrong.

Historically considered, those Christian keepers produced a gradual cure of a vast proportion of those afflicted by what we may term "Paganomania;" though from time to time in the course of ages the old pagan mania would break out and run riot, and even bring reinforcements from outlying areas, breathing the poison of despotism where it went.

Historically, again, even when neo-paganism (a curiously complex thing) broke like a storm-wave on Europe and resulted in what may very broadly be called the Protestant denominations—even then, millions who were infected by the poison still retained a large and influential residue of original Christianity; and, moreover, they largely lived on the strength of it. And so today—when that poison has crystallized chiefly in the form of "indiffer-

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This is the fourth and final instalment of Father Coughlin's address, "Social Justice: A Chapter From the Past—A Hope for the Future," delivered before the Association of Catholic Colleges of Michigan. The complete address in pamphlet form is available in limited quantity to educators and other interested persons who will write directly to Father Coughlin, Royal Oak, Michigan.

A HOPE FOR THE FUTURE

AS a result of the competition against usury and the struggle for domination, so explains the erudite historian (Ludwig Pastor's "History of the Popes"), the moral supremacy of the Papacy was weakened and its position challenged. Not because the Pope was the Vicar of Christ, but because he was a temporal king competing against other kingdoms and utilizing through his favored relatives and friends in his competition, the same instruments of usury and greed and gain which began to characterize the day.

All these things called for reforms. Despite the prophetical pronouncements of Bernardino, Antoninus and Savonarola that unless a quick reform eventuated disaster would ensue. Italy with its warring kingdoms paid little heed.

Alas! The reforms were not forthcoming. The revolution happened.

Then came the revolutionary enunciation of principles to the effect that faith alone was necessary for salvation; that the private interpretation of morals was orthodox; that usury (so said Calvin) was permissable and legitimate.

In other words, the revolutionists dogmatized the practices of those who had abused Christianity, particularly those who had failed to practice the living doctrine of the living Mystical Body of Christ.

It was a far cry from the humble Peter and his fellow Apostles to the glorious days of the thirteenth century. Handicapped as the Apostles were by a million obstacles, they and their successors not only preached but organized society until it culminated in the glories of a St. Thomas, a Bonaventure, a Raphael, a Michelangelo, a Dante and their contemporaries.

PARENTHETICALLY, may I state that *what was accomplished once before under such tremendous handicaps can be accomplished again* with the aid of our modern facilities and inventions.

But back to the theme of social justice: Without distressing you by quoting concrete figures to develop my point—that is being done over the national airways beginning November 6th when I resumed broadcasting—may I content myself herewith by stating that social injustice itself exists and will continue to exist despite all political endeavors to the contrary as long as we Christians, first, fail to emphasize the doctrine of the Mystical Body of Christ and, second and most important, as long as we Christians content ourselves with merely *teaching* that doctrine. We must *practice* it. We must revive the spirit of a Bernardino. We must strive valiantly to eliminate from our civilization the chief means by which wealth is concentrated in the hands of a few and poverty saddled upon the backs of the masses. Unless this is done, all our organization activities will be of no avail.

I believe that it is our duty not to be followers in re-organizing society. I believe it is our duty to be leaders ready to receive rebuffs, able to accept criticism, prepared to suffer death, if necessary, for truth and for Christ, careless of any expediency which may tend to deter us from action.

As far as industrial organization is concerned, let us recognize that industry in the United States, first, is concentrated north of the Mason and Dixon line. Secondly, it is concentrated in the great metropolitan centers of Detroit, Pittsburgh, Akron, Youngstown, Cleveland, Milwaukee, Minneapolis, St. Paul, Buffalo, Philadelphia, Scranton, Wilkes-Barre, Brooklyn and New England.

Thirdly, let us recognize that practically fifty per cent of the industrial laborers living in these centers are still Catholic and Christian. And, finally, let us recognize that if we put aside the policy of merely applauding labor unions which sometimes are organized on the basis of un-Christianity, we can, under the leadership of our bishops and priests and teachers, accomplish with our modern facilities what was accomplished by the heroes preceding the thirteenth century.

Particularly to the teachers of Catholic Christian America, may I suggest the possibility of organizing, under proper jurisdiction, the youth of America limited to the ages of sixteen to thirty-five years to assist in this task. I have in mind an organization, non-political, which for lack of a better name we might call the Recruits of Christ the King—the *ROCK* organization—the rock upon which will be built security for future generations; the rock upon whose foundation a new edifice of ancient Christianity can be erected to withstand the storms and tempests and passions of Communism and Nazism which have all but battered to pieces the civilization which once we knew.

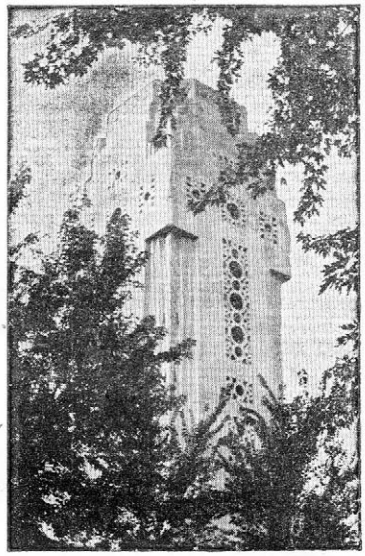
Let us be realistic enough to recognize that if there is a Mystical Body of Christ with which every one of us must be identified in order to obtain salvation hereafter and prosperity now, *there is also a mystical body of Satan which is well-organized, well-officered and well-disciplined under the leadership of Lucifer* who goes about the world seeking whom he may devour. That is not mysticism in the sense that it is a dream. It is a preview of the most important piece of history ever written not yet enacted upon the stage of life. I refer to the "*Apocalypse*" which one day will cease to be a prophecy and will remain to be a sad history.

AROUND us is the quick, gruesome defection from the ranks of Christianity. Russia, Germany, parts of mid-western Europe and southern Spain, together with Mexico—once Catholic, Christian countries—have fallen like the angels over the parapets of Christian civilization. We need not deceive ourselves with the faint applause of those who congratulate us upon the advances which we are making in the face of such international disasters which have beset us. Let us be realists, recognizing that we are slipping quickly; that our back is against the wall of time, as the days of the *Apocalypse* are quickly approaching—days which can be forefended only by a revival of the same Christian faith and action which characterized the centuries of faith and faithful living.

It is true that Christ promised to be with us all days until the consummation of the world. Unfortunately, He did not limit His promise to a geographical segment of this universe. He is not in northern Africa, as He used to be. He is not in England, as once He was. Nor is He in Russia or Germany, as during the lifetimes of the apostolic missionaries.

What has happened elsewhere can and will happen here unless we become leaders as well as teachers.

Remember Bernardino! Remember Antoninus! As Ludwig Pastor points out and as documentary evidence proves, the excesses, the immoralities, the internecine wars, the luxury, the poverty, the concentration of wealth were traceable more to the vice of usury than to any other one cause.



FROM THE TOWER

Usury existed when non-productive money was loaned for 32½ per cent. Usury existed even when productive money was loaned at a high rate of interest and, above all, usury existed when not money, but fictitious receipts, which were supposed to represent gold in certain vaults in which there was no gold, were loaned by Christian and by Jew to merchants and to needy persons with the understanding that on the due date real money should be returned to the lenders.

The same condition exists in America where our privately owned central banks, supposedly controlled by the Government but which *de facto*, control the Government and issued forty-one times more credit receipts in loans than they actually have assets in the banks to substantiate them. That is why taxes are abnormal. That is why $1.20 out of every $3 earned by a laborer is siphoned from his pay envelope through the process of consumers' taxes to help meet the interest on bonds and their retirement.

It was a laudable thing in the days of Antoninus and Bernardino to find priests actually establishing publicly owned banks which charged no interest, or very little interest, to support the poor. It was an abomination in the days of Leo X to witness these banks thrown to the wolves and to have it enacted that it was legitimate for Jews to practice usury up to 20 per cent.

To my mind, that was the beginning of the revolution which broke upon the world in the 16th Century.

My friends, the history which I have narrated to you today is not of my own making. It is taken from the work of Ludwig Pastor, the friend of Leo XIII, who permitted this most eminent historian to have access to many of the private records and archives of the Vatican. It is a glorious history for those Franciscans who battled against odds and won between the 13th and 16th Centuries. It may be termed as an inglorious history as far as certain churchmen are concerned who undid the work of Bernardino and Antoninus thereby becoming responsible, in some degree, for the resultant evils which followed.

FROM the past let us take a lesson that we may preserve the present and look forward to a happy future.

Remember the saints who fought the usurers and, through them, fought the resultant evils of usury which were destroying Italy. These saints were not content to preach against usury. They established nationalized banks and would have been successful until this day except a Lorenzo de Medici, backed by authorities, had accepted

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NATIONAL WEEKLY
Social Justice
Founded 1936 by Father Coughlin
Rev. Chas. E. Coughlin, LL.D.
EDITORIAL COUNSEL
(By Permission of His Superior)
Published by The Social Justice Publishing Co.

16 PRINCIPLES OF SOCIAL JUSTICE

Liberty of conscience and education.
Just living annual wage.
Nationalization of important public resources.
Private ownership of all other property.
Abolition of Federal Reserve Banking System and establishment of a government-owned Central Bank.
Restoration to Congress of its sole right to coin and regulate the value of money.
Cost of living maintained on an even keel.
Cost of production plus a fair profit for the farmer.
Labor's right to organize.
Recall of non-productive bonds.
Abolition of tax-exempt bonds.
Broadened base of taxation on basis of ownership and capacity to pay.
Simplification of government and lower taxes.
Conscription of wealth as well as men in event of war.
Sanctity of human rights preferred to sanctity of property with government's chief concern for the poor.

Wake Up, America!

FASCISM everywhere, without exception, is a *reaction against Communism* or the imminent threat of it. Communism, on the other hand, is the *result of exploitation* and a nation's blind indifference to this exploitation over the years.

The howlers against Fascism—or, for that matter the most zealous Red-phobists—would do more effective service for the human race if they would join a sensible movement *to correct the abuses of capitalism* which cause Communism.

It is significant that Communists and their sympathizers, who so wildly berate the perils of Fascism, *will not lift a finger* to help correct one of the abuses of capitalism. They WANT Communism.

So, in nation after nation, we see a dictatorship take hold to combat not only Communism but to use its moment of emergency powers to go to the root of capitalistic abuses which the indifference of an old order neglected, and abate them as well.

With the complete cycle before us—*laissez faire* and capitalistic exploitation, Communism, then dictatorship—and the opportunity to study it in all its phases in this nation or that, it does seem a bit silly to assume that the composite intelligence and resourcefulness of America cannot correct the situation without ourselves going through the whole fateful cycle.

If we continue too dumb, or indifferent, to take steps, and drift into the vortex which has engulfed older and wiser lands, we ought to be prepared for the fact that *we will be at the bottom of despair and chaos and disorder*, just when all these other dictator nations will have corrected their troubles and emerged BEYOND DICTATORSHIP, into whatever new order their experimentations will have evolved.

It is not an attractive prospect to assume that America cannot escape going through the whole cycle, nor is it tolerable to contemplate that we are so deeply the victims of some "plan" that we cannot thwart the "planners."

WAKE UP AMERICA!

Citizenship is a Duty

THERE are more than 3 million men and women, who in spite of continued residence in this country have manifested no intention of forsaking political allegiance to their homeland, observes the *Detroit News*, which in a recent editorial continues:

"The question of their status has been raised repeatedly in connection with relief. And it is raised once more in relation to the growth and persistence among them of certain organizations, whose purpose in some notable instances is of a nature less social than political and propagandist, even semi-military.

"Some of this has been touched on in passing by the House committee on un-American activities. It is a serious question which well might merit the committee's more extended consideration, when it comes to draft legislation for submission to Congress.

"Would it not be wise to insist that aliens making their homes in America give America their allegiance or else make their homes elsewhere? Would it not be wise, in other words, to give aliens of a certain number of years' residence the choice between deportation and assuming the obligations of citizenship.

"Certainly there would be nothing inhumane or undemocratic in demanding citizenship as the price of residence. It would not even be necessary to abridge, any more than at present, the traditional role of America as an asylum for refugees from foreign oppression . . . Only the resident alien, holder of an American job and beneficiary of American institutions, would be asked to acknowledge American sovereignty."

Would Distract Attention

"Mr. Roosevelt apparently is alarmed by what is happening at home. He reveals evidences of disquiet and is seeking to divert attention from domestic to foreign affairs. He is showing America's breastplate to the dictators and issuing the warnings which in recent months have gone out of fashion in Europe itself. He has spread his shield over the Western Hemisphere again. He is advising Great Britain in Palestine while he admonishes Herr Hitler and Mussolini . . .

"If Mr. Roosevelt and his carefree playboys of Washington were not approaching a panic, they might not be so willing to provoke the anger of other nations and step out into the world with a chip on the shoulder, scolding and threatening to do things that no sane person in the country wants to undertake.

"The White House assumption is that because most of the American people do not like what is being done by aggressive rulers they can be made to forget all about their own troubles and have their eyes taken off scandals at home. This won't work.

"Mr. Roosevelt's preoccupations are not in China, Palestine, Germany, Italy, or South America. They are at home . . . The New Dealers who have been conducting affairs under Mr. Roosevelt in every state have grabbed everything they could, have taken advantage of the agencies of relief, and have piled up such a record of corruption that it could not be concealed."

—*From the Chicago Tribune.*

Murphy Earned the 'Ride'

"Spirited and appropriate is Chairman Dies' reply to President Roosevelt's denunciation of the Dies committee as un-American. We think the committee showed stupidity in intimating that Shirley Temple was a Red, but we fail to see anything un-American in its castigation of Mr. Roosevelt's protege, Gov. Frank Murphy of Michigan. In short, our opinion is that if the inglorious but not mute Dies committee was ever right, it was when it took Murphy for a ride. Murphy had it coming to him.

"He was the first governor in the history of Michigan, so far as we know, to make a craven surrender of his authority in the face of a mob. For there is no other word which can describe adequately the situation created by the sit-down striker. He takes possession of other people's property and defies attempts to restore it to its rightful owner. So does a highwayman.

"But it is a novel experience for us who dwell in a world we fondly consider to be governed by law to find those in high places defending the forcible seizure of other persons' belongings as a pious act, and praising public officials who forswear their obvious duty on the ground that by acquiescing in plain larceny they avoid bloodshed. If this reasoning is correct, we might as well disband the army and the police force and let everyone who is so minded plunder at will. After all, there is danger of bloodshed every time a lawbreaker is brought to book. . . .

"If the President really wants a dictatorship of the proletariat, as his enemies charge, he should be candid enough to say so. If he does not, then he should admit what everyone knows; namely, that Gov. Murphy violated his oath of office."

—*From the Cleveland Plain Dealer.*

From The Tower

(Continued from Page 7)

bribes to restore Italy into the hands of the money changers and usurers.

In conclusion may I quote a passage for you from the work of Dr. Denis Fahey, C.S.Sp., entitled *"The Mystical Body of Christ in the Modern World:"*

"One of the saddest spectacles in our times is the contrast between the accurate grasp which the enemies of the Mystical Body of our Lord Jesus Christ have of the significance of the modern struggle, and the incomprehension or indifference of so many Catholics.

"For this incomprehension on the part of Catholics, the reading of non-Catholic and anti-Catholic books and papers is, of course, largely responsible. But the teaching of Christian doctrine and history in non-communicating compartments, as if there were a real history of the actual existing world apart from the history of the acceptance or non-acceptance of the Mystical Body by the world, must bear a still heavier burden of responsibility. Catholic teachers of history would do well to meditate upon the following extract form the work of the French anti-Catholic romantic historian, Michelet (1798-1874), entitled *'Nos File':*

" 'We must examine and penetrate the full meaning of the faith, for which we are combating . . . There is no such thing as original sin. Every child is born innocent and is not marked beforehand by the sin of Adam. That impious, barbarous myth is disappearing. In its place, justice and humanity stand forth. Accordingly, two principles are now face to face; the Christian principle and the principle of 1789. There is no possibility of reconciliation between them. Odd and even numbers will never agree, neither will justice and injustice, so in the same way 1789 and the heritage of original sin will be ever opposed to each other. . . . Education then will be completely different according as it takes as its starting point the old or the new principle.'

"A fitting conclusion to this section will be the following quotation from the French Masonic review, *'L'Acacia'* (October, 1931). It is worthy of consideration by all Catholics:

" 'At the present day', the Masonic review states, 'in the coming year 1932 and henceforward, there are only two doctrines, two principles, for which men are combating: Integral Humanism, no matter what may be the particular form of social reconstruction favored by its protagonists, Individualism, Radicalism, Laicism, Socialism, Communism, and Anarchy; and Clerico-Theism, which is always one and the same, no matter how it may seek to hide its appearance.'

"Let us hope that the integral truth will come home to all Catholics that the world is divided into two camps, the camp of those who stand for Christ the King and His rule in all its integrity, and the camp of Satan with its motto, *Non serviam*—'I will not serve' (Jeremias ii.20)."

Father Coughlin

The Week in the Nation

ADMINISTRATION

Secret "Memo" Brings Jitters

As the nation worked its way out of the welter of conflicting opinion and argument that accompanied the off-year election, it looked toward Washington, and the new threat of economic totalitarianism supposed to be lurking in the minds of the New Deal "planners."

McClure Syndicate's copyrighted "Whirligig" column of Washington information reports that out of a "confidential memo" soon to reach the President's desk, will arise the demand for this economic totalitarianism, the trend toward which has been unmistakable in the last two years.

The "Whirligig" column enjoys an unusually good reputation for accuracy. Written by Ray Tucker and Alan Barth in Washington, and James McMullin in New York, the column rarely has found it necessary to back down on a report.

The memo reported by "Whirligig" allegedly arises out of a far-reaching survey undertaken for the first time. Reportedly, it will inform the President that one-fourth of the people of the United States—32,000,000—depend on Federal, state, or municipal governments for their living. The survey, further, points out that this number will be increased to 52,000,000 in the next ten years, even though another blush of recovery touches the magic wand to the wheels of industry, the channels of commerce, and the fields of agriculture.

Climax In 1948

Federal dependents, under the survey, are estimated at 21,700,000 persons, embracing workers on W.P.A., C.C.C., N.Y.A., S.S.S., and other alphabetical agencies. The residue of the 32,000,000 is made up of the families of 3,750,000 others at work in other governmental departments and agencies.

The readily darkening picture for 1948—year of "the millenium" according to the survey—is attributed by the New Dealers to oppressive factors of economic trends, social, industrial and population tendencies.

And the only answer, the New Deal planners are certain, lies in the direction of *an economically totalitarian state*, established constitutionally, or otherwise. The collectivization of agriculture under the farm act of 1938 already is a step in this direction. If complete economic totalitarianism comes, agriculture and industry will be harnessed in a fashion reminiscent of the Nazi drive for economic prestige, and the several Russian "five year" plans.

Behind the trend, continues the report, lies the banking situation—the nation's depositories choked, with nearly half their deposits consisting of government bonds. The bankers, it is understood, would like to dump assets into capital goods industries, which in turn would create instruments of production. The New Deal, on the other hand, would place all idle money in consumer goods—food, clothing, simple luxuries, articles readily "turned over" in commerce.

To this end the New Deal would continue its policy of reckless spending in the hope of building further purchasing power. *It would fasten onto private funds, privately held,* and force them into spending, or "spendthrift" channels. This would be accomplished through further capital taxes, or, conceivably, through a form of confiscation.

In its essence, the report shows that the trouble now, as from the beginning, lies in the failure of the New Deal to restore to Congress its unused right to coin and regulate the value of money. Had the government exercised its constitutionally-given function, there would have been no borrowing on government bonds, with its consequent clogging of bank capital. There would have been a sizable investment in both consumer and capital goods, free of the threat of seizure, confiscation, and economic totalitarianism.

EYES and EARS OVER THE CAPITOL

by Mark Meecham

Obstructionists In Action

NEVER in the history of these United States has a Congressional investigating committee met with such concerted opposition from the very party which created it, than has the Dies Committee for the Investigation of un-American Activities.

DIES

The interference of wealthy corporations (who often become notorious in their efforts to prevent legislation), is harmless as the maneuverings of a newly hatched chick, when compared to the obstructionist tactics of the Communist party and, unfortunately, of many of our highest ranking New Dealers, who have sought to gag the presentation of facts to a committee of the people's Congress, created for the sole purpose of getting those facts.

Even if the committee did not now uncover a single new un-American activity, the frantic efforts of the Administration to gag, to smear and discredit the probers every time they approached anything connected with Communism, should be ample evidence that there is "something rotten" going on somewhere. In the parlance of Don Quixote, the Administration can tell when its own shoe pinches it. Though, strangely enough, the first intimation many of us had that the shoe was fitting, did not really come until the New Dealers began to so abusively shriek their implicit admission that it hurt.

* * *

The biography of the Dies investigation is the story of one obstacle after another. The resolution creating the committee passed the House last May—only after Congressman Dies had spent a couple of hours castigating Nazis and the German bunds. While he is himself loyally *opposed to all forms of un-Americanism*, the Texan, knowing his Congressional audience, realized that the only way to get his bill to first base was to quote Nazi statistics at them. Most of them would have shouted "red-baiter," (as did ex-Congressman Maverick) had they known that the investigation would probe into *all un-American activities instead of just the Nazis.*

The committee had another fight on its hands when it came to securing funds for its work. In 1937 Congress appropriated a billion dollars as a defense fund against enemies from without. In 1938 Congress appropriated one billion dollars as a defense fund against possible enemies from without and authorized another billion for naval expansion for the same purpose. For the Dies investigation—as a defense against our more dangerous enemies *from within*—Congress limited the appropriation to $25,000, specifying that the various Government departments should lend the investigators their facilities, clerical help, etc.—*help which was not forthcoming.*

* * *

Despite these difficulties, the investigation got under way. When it started by calling witnesses against the Nazis, everything went fine. However it did not take the committee long to discover that every leftist in the country was working overtime to expose and depose the Bundists. Confident that such concerted energy did not need the additional help of a $25,000 committee, the investigators proceeded to exponents of the next anti-American *ism*—the Communists. Immediately things began to happen.

Investigators received calls from representatives of prominent international organizations, urging them, with "offers" and otherwise, to "lay off" the red stuff. Whenever an investigator stayed at a hotel, he was aware that the occupant of either the next room or the one across the hall was there for the sole purpose of watching him. But the committee failed to retreat in its Communistic probings, and the "smear" started.

Somebody accused Chairman Dies of calling Shirley Temple a Communist. The press gave the accusation banner headlines three inches high. The repudiation, in its entirety, did not get two inches on page seven! Then the "League for Peace and Democracy," which had endorsed the anti-Nazi publicity, suddenly lost interest in democracy and asked only "peace" from the investigators.

A press campaign of vilification called the investigators the "paid agents" of everybody from Fascists to Republicans—as if it were not possible to come by true American principles naturally and honestly, without the aid of a few dollars or liras. And to top it all off, the President of the United States resorted to calling the committee itself un-American because it listened to the unsavory records of New Dealers; while his White House secretary, Stephen T. Early, went to bat with the radio chains to eliminate or at least minimize any efforts of Dies to report the progress of his investigation to the public.

* * *

Now the Dies committee, mind you, has nothing to do with formulating our national policies. It has no power over government action of any kind. It has nothing to say about politics. It does not dictate to any organization, or industry, or indiyidual. It is solely an investigating committee—a committee to gather facts and get them in order for a report to Congress on January 3.

And yet we have this powerful campaign—in which even the President of the American people has taken part—a campaign to keep them from learning the facts about the un-American enemies within their own country.

The mere existence of the Dies committee has performed at least one valuable service for Americans: it has shown them the power which the exponents of un-Americanism already hold within our borders.

Control of the Air?

THE control of the radio, now in private hands, may rest with the Federal Government should the next Congress act favorably on the bill to be introduced by Senator Clyde Herring, of Iowa.

Purpose of the control, embracing as well the censorship privileges used with dictatorial effect by the great broadcasting chains at present, supposedly would be to prevent "abuses" such as that perpetrated by the Columbia Broadcasting System in its much-discussed Mercury Theatre presentation.

This dramatic skit that sent thousands into panic from coast to coast as announcers barked fake news bulletins telling of an "invasion from Mars," was excused by one Columbia official as a "sort of Halloween prank on the nation."

Radio control is not a thing to be discussed as "remote." It is here! The experience of Boake Carter, and Father Coughlin, point to this. Carter told a lecture audience in Detroit he was removed from the air "because the Great White Father at Washington wished it."

CARTER

He charged the government already was engaged on a systematic program to gain control of the great networks, through censorship and "gagging."

"I have been told," he said on the afternoon of the "horror broadcast," that 'that collection at Washington' expects to establish sufficient control over the radio networks by next January 1, that they can do whatever they want between then and 1940."

Thus Columbia's "prank" broadcast may have played into the hands of the administration in that it will furnish the springboard from which the Federal Communications Commission may jump into the networks with a demand to read and edit scripts; bar persons and programs from the air.

The Background of CHRISTIAN SOCIAL JUSTICE

INTRODUCTORY BROADCAST DELIVERED BY FATHER CHARLES E. COUGHLIN AT ROYAL OAK, MICHIGAN, SUNDAY, NOVEMBER 6th

EDITOR'S NOTE: A pamphlet containing the complete text of Father Coughlin's initial radio broadcast of the season, from which the accompanying quotations are taken, together with his "Thought for the Week" appropriate to Armistice Day, can be obtained by writing directly to Father Coughlin, Royal Oak, Michigan.

Good Afternoon, My Friends: My return to the air is made possible only through the gracious loyalty and support coming from you.

This is your broadcast, not mine. Every Sunday I will venture to speak to you as long as you bid me welcome in your homes.

Properly, while I endeavor to expound the principles of Christian social justice, I shall also endeavor to show you how these principles can be applied.

And just as properly, it will be my hope to bestir you to action—Christian action, American action — for faith without good works is dead.

Thus, at the outset, while I am deeply grateful to everyone of you for the heroic sacrifices you have made and will make to keep me on the air over this independent chain of radio stations, may I also ask you for one more favor today — the favor of a prayer to the Holy Ghost. I beseech all of you to ask the spirit of understanding to fill me with prudence; and the spirit of fortitude to give me strength and courage to carry on the battle against the hidden powers of darkness—perhaps not quite so hidden today as yesterday.

May I also suggest that you will ask your little children who are ignorant of the causes of poverty, wretchedness and exploitation—may I suggest that you ask these innocent children to whisper a prayer for one who fully recognizes how unworthy he is but who fully realizes what a golden opportunity God has given to him to be an instrument for good.

You are anxious to know what topics I shall discuss during the ensuing year. Roundly speaking, it is my hope that these addresses will be concerned chiefly with Christian social justice.

While my ultimate objective is to help more and more men to save their immortal souls, I recognize how difficult it is for a man or woman to practice Christian virtue, to live a holy life in peace and contentment, when he and a great group of his fellowmen are denied unjustly an equitable share in the goods and wealth of this world —goods and wealth which our common Father in heaven bestowed upon all men for all men to use and enjoy—goods and wealth, which, alas, have been concentrated in the hands of a few to the detriment of the many because an un-Christian species of social injustice was foisted upon us in the past and because an alien philosophy of social injustice, under the name either of Communism or Nazism, is endeavoring to win our allegiance today.

Christian social justice is not identified with capitalism which the leader of Christianity has characterized as hard, cruel and relentless—capitalism wedded to individualism with its rapacity; individualism with its man-made morals; individualism with its logical adherence to the theory that might is right.

Capitalism is content to regard Christ's place as confined in the church; to regard Sunday only as the Lord's Day, and to regard Monday through Saturday as days when Christian religious principles must step aside for the practice of capitalistic business.

Nor is Christian social justice ever to be regarded as a bed-fellow with extreme Socialism be it that of the communistic complexion or that of the Hitler type, both of which deny the kingship of Christ; both of which measure their concept of man by the yardstick of this material life and both of which maintain that the state is supreme.

Fearlessly, Christian social justice challenges these several systems for the attention and the support, in this instance, of the American public—a public composed of persons who, despite their many faults and short-comings, will never surrender the heritage of Bethlehem, of Pilate's hall, of Calvary Hill or of the Easter morning sepulchre from whose empty depths there echo and re-echo the immortal words, *"I am the Resurrection and the Life."*

Fortified with these precious heritages it is our hope to carry on a campaign of instruction and inspiration even though we find ourselves opposed by the rugged individualists on the right and by the unChristly radicals on the left. It is our hope to convert a zealous band of followers into a group of active Christians—Christians who, by the sincerity of their lives and the logic of their doctrines, shall win millions of followers who are convinced that there is no way other than Christ's way of saving America and of restoring prosperity and peace for all.

Despite any criticism coming from our powerful opponents it will be our business to put Christ back in business. It will be our policy to put Christ back into government. If American civilization will be saved, Christ once more must walk through the cornfields of America and labor once more at the lathes in the factories.

My friends, at the outset, permit me to clarify the fundamental doctrine of Christian social justice — the doctrine that differentiates it from every other plan of life proposed for man to follow. It is this: Christ came on earth not only to redeem and save individuals but *also to establish an absolutely new social order.* Recognizing the chaotic condition of society in His Own time; aware of the universal slavery practiced virtually by every nation; and conscious of the spiritual darkness which had encompassed every kingdom, empire, republic and tribe, our Saviour well understood that man, left to his natural abilities, was unable to save his immortal soul in the next life.

Ample proofs for this were around Him. The social devastation which resulted from paganism and naturalism was eloquently portrayed in the lives of millions and in the legal enactments of rulers.

Had not the old social order produced decay of virtue and morals? Despite its Socrates and Plato and Aristotle, had it not spread physical disease and degeneration? Had not a godless natural social order succeeded in crumbling every organization that the hand of man attempted to construct? Had it not multiplied slavery and destroyed freedom? Had it not warped the mental vision of man to such a degree that he failed to glimpse the sunrise of eternity beyond a grave? All this the result of man's trying to operate the world and its organization independent of God.

My friends, in your own minds dramatize the battle which Christ waged against the prince of mental, physical, social and spiritual death, the ruler of a godless social order. Visualize how He went about supplanting the natural social order with a supernatural order: For three years He was content to publicize His policies and His principles. Time after time He not only insisted upon a supernatural life for man, contrary to that practiced by the pagans, but He established the definite means by which the supernatural life could be obtained; definite means by which every individual, every organization, every principality, every nation could look forward to better days and prosperity here with happiness hereafter.

As Pius XI beautifully expresses it, "man was raised by the power and the gift of God to the dignity of a son of God in the Mystical Body of Christ. In consequence, he has been endowed by God with many and varied prerogatives; the right to life, to bodily integrity, to the necessary means of existence; the right to tend towards his ultimate goal in the path marked out for him by God; the right of associations and the right to possess and use property."

That, my friends, was the fundamental principle of the new social order established by Christ.

Though you oftentimes forget it you are no longer mere men and women, simple creatures left alone to battle against a vicious nature with its national storms and international tempests. You are princes and princesses in the kingdom of God bound together in this new organization established by Christ. You are members of the Mystical Body of which Christ is the head.

That is the new union, the new organization which Christ established to enable man to acquire peace and prosperity in this world; and the happiness of heaven hereafter.

This is not mere rhetoric. This is reality.

Had not men from all times struggled in vain to possess ample security against the devastating forces let loose in this world? Had it not been the universal experience of mankind that the attainment of this objective was impossible? This was the Creator's answer to the problem.

Who will contend that Christ did not have an absolute right to proclaim Himself King and establish this new organization? The world was His already through the title of creation. It is His through the second title of redemption even in a stricter sense than India belongs to England through the title of conquest.

My friends and fellow citizens, it is true that you establish your own earthly governments. But it is likewise true that every government set up by man becomes a rebel government if it denies Christ a place on the throne. Therefore, against the laws promulgated by Christ the King, no earthly monarch, no president, no parliament, no congress dares legislate. And against the economic and social principles laid down by Christ, no group of professors, or parliamentarians may establish other principles except at the cost of disaster.

Unfortunately, we have witnessed in our historical studies a constant effort on the part of those who are hostile to Christ to force His abdication. They maintained His mission was to individuals and not to society. They

asserted that His place was in the tabernacles and not in halls of government. They demanded that He remain within the gray walls of an empty church and not walk in the fields with the farmer and stand in the factory with the laborer.

LET me read for you at least the heading of the chapters of history which describe the growth of this new social order and the following chapters which tell how unChristly men succeeded in dethroning the King to the detriment of civilization.

These chapters tell the story of the inspired apostles. Without arms and supported by no legions, their only sword being the uplifted cross, they marched upon decadent Rome, won thousands of converts to their cause—converts from the ranks of the galley slaves, converts from the oppressed millions of the plebians and converts from the noblemen of the patrician class.

It is true that these early Christians suffered martyrdom by the millions. But it is likewise true that within three hundred years Constantine, the Roman emperor, accepted the new social order of Jesus Christ because He was convinced of its practicability and soundness.

Slowly at first, then with giant strides over the mountains of opposition and through the valleys of error, marched a Basil and Jerome, an Augustine and a Gregory, a Hildebrand and a Bernard, and, finally, a Francis, a Dominic, a Thomas and an Ignatius, until by the 13th Century we view a Europe solidly following the banner of the cross with its nations and its principalities organized in solidfied groups for the common good of all—groups that regarded themselves as the members of the Mystical Body of Christ; groups that regarded Christ as their supreme King and Legislator. Gone was slavery! Gone was usury!

Those were the days when there was plenty in the midst of want.

Alas, ours are the days when there is want amidst plenty.

Why do I so characterize our days?

That is the story which the following chapters of the book will tell.

Beginning with the 14th Century and culminating in the 16th Century prosperous princes and merchants became beset with the vice of greed. Refusing to attribute to Christ and His policies the prosperity which they enjoyed; and refusing to curtail their activities by the limitations of Christian laws, they began to deny the brotherhood of man as they revived slavery and exploitation. Because of the rebirth of usury and its consequent slavery and international wars, rulers began to conceive the idea that the world could get along without Christ in its commerce and business, for Christ's place was in the church and not in the marts of men, so they said.

For more than two centuries government and business and commerce was conducted on this non-Christian principle. Once more the imperialism of ancient Rome, in a new form, began to concentrate wealth and multiply poverty when kings made laws for the protection of the strong—laws that welded shackles upon the oppressed masses.

IT was only a matter of time until the exploited millions rose in protest against this unChristian bondage. That they had a right to do so no one denies. But that they had a right to follow leaders like Jean Jacques Rousseau, no one with sanity affirms. In 1789 the disciples of this erratic philosopher published a document known as the *"Rights of Man."* Already the idea that Christ was King, that Christ's place was in the marketplace, the courts, the banking houses and the government as well as in the church and the pulpit had been lost sight of by too many people. They were people who had been conditioned by the neglect of their proper leaders; people who, because of this neglect, were suitable soil in which the new seeds of naturalism could take root when, for the first time, they heard the magic words of liberty, equality and fraternity proposed to them on the same basis with which Spartacus appealed to his slave followers—a basis of naturalism divorced from God.

And so the document entitled *"The Rights of Man"* was read avidly by the mobs of Paris. Its sophistry, like a wolf in the sheep's clothing of fine rhetoric, was echoed and re-echoed throughout France. Not that Liberty and Equality and Fraternity viewed in themselves were not and are not desirable. But behind these unctious words there was the theory that the social doctrines of Christ were responsible for the suffering undergone by the people. "Henceforth," said they, "the social doctrines of Humanity must supplant the teachings of the "obsolete" social teachings of Christ."

In fine, the *"Rights of Man"* was accepted by the revolutionaries. Christ was dethroned; His crown of kingship once more became a crown of thorns. And a new king was set upon the throne of Notre Dame in Paris—the king symbolizing the magic of numbers, the new king which said "mankind is king and the majority opinion shall prevail."

How illogical was this step! Christ in Pilate's hall was out-numbered seventy-two to one! Did the magic of numbers in that instance prove that the Master was a blasphemer; prove that Caiphas and Annas and the Sanhedrin were justified in demanding His death?

The French Revolution, although justified, I repeat, was not justified in turning back the wheel of time from the supernatural order established by Christ to the pagan natural order established by those who hated Christ.

All during this time the world labored under the delusion of the magic of numbers. All during this time England and France and America, through their representative governments, religiously kept religion out of government and fanatically denied the entrance of Christ's principles into economy, business, industry and agriculture.

Eventually, the inevitable catastrophe arrived in 1914. Eventually, the fruits of this naturalism were apparent on the fields of Flanders and the hillsides of France where millions of young men laid down their lives for the fiction of preserving a social order from which Christ had been expelled.

It was not until 1917, until one nation, more logical minded than the others, followed to its ugly conclusion the principle of naturalism. "If God has no place in business or in government or in economy, if His principles are detrimental to the activities of the Mystical Body of Satan, then let us drive God and all His trappings from the hearts of the citizens—citizens who belong to the state, the new god who has supplanted the Christ of old."

You are all old enough to know the history of 1917 with the Russian Revolution. Even this past week, with their hatred revived against the Prince of Peace, the commissars of the Kremlin reiterated their principle that "Christ and His social order must be expatriated from the parliaments of men. In logic let us also extirpate them from the hearts of His followers."

TODAY as we try to disentangle ourselves from the complex web which holds a world captive in poverty, in destruction and in economic slavery, there are several leaders unfurling their flags and asking the multitudes to follow them. All of them, save one, are endeavoring to repair the outworn gear of naturalism. There is the black flag of capitalistic democracy with its skull and cross-bones, symbolic of the piracy which it practiced for more than one hundred and fifty years. It pretends that it is the symbol of private propertyship when, in reality, it believes in private propertyship only for the few. Then, there is the red flag of Communism, which, denying all private propertyship and pretending to be the enemy of capitalism, demands that all property be owned by the state to be used advantageously by those who control the political destinies of the state.

It is understandable why Karl Marx and his Communism came into being—just as understandable as why the French revolutionists chanted their "Marseillaise"; for one error uncorrected always begets a worse.

And it is understandable why Nazism with its complex for persecution and its deification of the state is sweeping Communism from the confines of Europe, because men will never rest in peace when they are forced to live under an unsound system either of government or of economy.

Finally, there is the white flag of social justice which believes in private property for all and in an annual living wage whereby private property can be acquired. More than that, it believes in the social order established by Jesus Christ, a social order by which Christ's principles of organization and Christ's doctrines of justice and charity must find their way into the halls of every government and office, into every factory and field, into every school and home.

My friends, possibly you are not aware of it. Possibly, you have not been taught this. But definitely Christianity is not only a religion for the individual. It is a religion, a social order for the state and for society.

During these broadcasts I do not intend to confine myself to such abstracts and generic addresses as is this. It is my intent to be concrete and to apply, to the best of my ability, the social principles of Jesus Christ to the social life of the United States. This means, as I have often said before, that it is either Christ or chaos. This means that it is necessary for us to solidify and strengthen a virile, closely woven Christian front. This means that we will be glad to be characterized as intolerant—intolerant, not with men whom we wish to convert, but with error and false principles with which we refuse to consort.

Had we Christians one-tenth of the zeal that burns in the hearts of the disciples of Karl Marx this would be a different world today. Long ago we would have carried our King in triumph into the factory where economic slavery reigns; into the marketplace where dishonesty prospers; into the banking house where usury thrives and into the classroom of our schools and universities where error rides rampant over the souls of our children.

The World War with its tragedy, its loss and its destruction would not have been chronicled upon the pages of our history. And this week we would not be celebrating an Armistice that is not an armistice in the sense that it is the termination of war.

Unless we succeed in restoring the social order of Christ to regulate the destinies of nations, naturalism, under the new guise of Communism or Nazism, will reap its harvest in some future years as it did in 1914 or 1918.

HIGHLIGHTS OF THE BROADCAST

It is our hope to convert a zealous band of followers into a group of active Christians—Christians who, by the sincerity of their lives and the logic of their doctrines, shall win millions.

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Christ came on earth not only to redeem and save individuals, but also to establish an absolutely new social order.

* * *

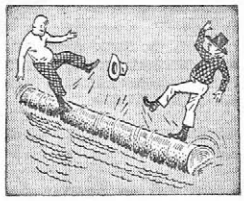
Every government set up by man becomes a rebel government if it denies Christ a place on the throne.

* * *

There can never be a lasting Armistice, never a lasting peace, never permanent security and prosperity until the social order of Jesus Christ is reestablished upon the face of the earth.

THE SPORT OF THE NATION

- POLITICAL FOOTBALL
- LOG ROLLING
- GOAT FISHING
- HOG CALLING
- BUBBLE-BLOWING
- HIDE AND SEEK
- SHIRT-STUFFING
- DUMMY WRESTLING



Mars Threatens U. S. Democracy!

'Nilats' and 'Renrag' Discuss Work of Dies

"20th Century Red" Slanders, Baits, Smears

Two citizens, Joe Nilats and Jack Renrag, met on a subway platform on the way to work one morning and struck up the following conversation:

Renrag: "Good morning. Gotta match?"

Nilats: "What's good about it? Here." (hands match)

Renrag: (unfolding morning paper) "Well, sir, I see that Dies committee is putting the heat on the Communists now. That's the way I like it. First they go after the Fascists and then the Communists. Ought to clean the whole bunch of them out of this country."

Nilats: (fuming and sputtering) "fpptfrppft—whaddaya mean go after the Fascists?' Why that Dies is a Fascist himself!"

Renrag: "Why?"

Nilats: "Why? Because he goes after the Communists!"

Renrag: "Just a minute—you mean because he uncovers, or attempts to uncover Communists activity that makes him a Fascist?"

Nilats: "He's an enemy of the people—that's what he is!"

Renrag: "Because he exposes Communists? I'd say that makes him a friend of the people. Say, my friend, are you a Communist?"

Nilats: "No. I'm a Twentieth Century American."

Renrag: "Hmmm. Say, what am I if I support Dies and denounce Communism?"

Nilats: "I have very grave suspicions that you are a Fascist."

Renrag: "But I'm not a Fascist. Maybe Fascism is all right for Italy; maybe Nazism is all right for Germany—I don't know, of course. And I'm not a Communist. I'm against Communism, Fascism or Nazism for America.

Nilats: "If you're against Communism you're a Fascist. If you don't believe it read the *Daily Worker*."

Renrag: "I don't give a bucket of mush what the *Daily Worker* says. I'm an American—a 1776 American And if you insist on calling me a Fascist, I shall feel constrained to kick your teeth into your stomach."

Nilats: "Ahh—YOU'RE an enemy of the people!"

Renrag: "Listen, scruntch-face. I said before, I'm an American. A regular, registered, grumbling, voting American. I'm not a Fascist! Is that plain?"

Nilats: "But you said you favored the Dies investigation."

Renrag: "I do. They've shown the thread of Communist influence that

Bigger Project

(Detroit News)

trailed through labor troubles, political uprisings, and most of all they've indicated just where the trouble lies, and, if your 'Twentieth Century American' mind hasn't realized it, the trouble lies very close to Washington."

Nilats: "They're all Fascists."

Renrag: "Is John L. Lewis a Fascist?"

Nilats: "No. He's a Twentieth Century American."

Renrag: "Is Homer Martin, president of the auto workers union, a Fascist?"

Nilats: "He was for a while, but now he's a Twentieth Century American."

Renrag: "When did he switch over?"

Nilats: "Oh, a couple of months ago, I guess."

Renrag: "How can you tell?"

Nilats: "Why in the *Daily Worker*—when his United Auto union was throwing out the Communists they said he was a Fascist, but now that the trouble has been settled, I guess he's a Twentieth Century American."

Renrag: "Then Communism is 'Twentieth Century Americanism.'"

Nilats: "That's right."

Renrag: "Then you're a Communist."

Nilats: "No, I'm a 'Twentieth Century American.'"

Renrag "You'll pardon me if I can't make the distinction, won't you, but now about the Dies committee . . ."

Nilats: "Never in the history of the world has a finer collection of nuts, crooks, freaks, liars, racketeers, fanatics, ignoramuses, and psychopaths, as well as swaggerers, blusterers, braggarts, egotists, alarmists, spooks and what have you been trotted out before a public tribunal than is appearing before the Dies witch-hunting committee."

Renrag: "That's a pretty speech, and somehow it sounds like the *Communist Daily Worker*, or the *Twentieth Century Americanist' Daily Worker*. But it still doesn't change the nature and purpose of the committee, any more than black paint changes the nature and purpose of a white house.

Nilats: "You're an enemy of the people, and when the revolution comes you'll be liquidated."

Renrag: "If my train weren't coming I'd see personally that you were 'kick-uidated,' and right now—before the revolution comes. Meanwhile, I'll expect more nonsensical rebuttals by your snarling mob just as soon as Dies smokes some more rats out of some more alleys."

Believe Planet Fascist; Show Need of $40-Billion 'Astronomical Defense'

WASHINGTON, D. C.—The American taxpayer, blanched at the prospect of sweating out 7½-billion to "keep Hitler out of South America", is jittering like a shag dancer on an innerspring mattress at the thought of the Astronomical Armaments Defense Fund.

This fund, of from $37-billion to $40-billion, is to be raised by taxation among the lower brackets—those earning from $4.13 a week in Pecan shelling industries to $5.18 a week as messengers and newsboys. Its purpose is to "make America safe from Martian invasion." Need for adequate defenses of this type was dramatically brought home to the nation by the Columbia Broadcasting System in its Halloween prank, "War of the Worlds" broadcast.

Young Orson Welles, smooth-cheeked dramatizer of Columbia's Mercury Theatre, is to be voted the Bernard M. Baruch distinguished service medal for his accomplishment in warning America against a false belief in security from attack by other planets.

Mr. Baruch, who recently returned from a European tour, pulled the string that hauled back the curtain and showed Adolf Hitler in his best frown, bent over a map of South America with one long index finger thrust full into the Argentine. Mr. Baruch accordingly stepped before the nation and, teaming with the President, started a 7½-billion tattoo on the tax drums.

Baruch to Lead

Now that Orson Welles has shown what could happen in the event that the Martians, in their Buck Rogers space ships, rocket planes, death rays, sun rays and moonshine, decided to whizz 40,000,000 miles from their accustomed place in the orbit to earth, it is expected that Mr. Baruch in his unselfish manner will make known America's defense needs against this new foe.

We must have space ships! Interplanetary wars are won in the sky—beyond the 12 mile limit! We must have fog lights, x-rays, y-rays and z-rays. We must have rocket guns—the best! We must have anti-space ship guns, sky hooks and atmospheric dirigible masts. We must patrol the radio lanes and build a Maginot line in the Milky Way. America must be prepared!

It is likely that the Martians are Fascists. Otherwise they would not think of making a war of aggression. We must weed out from our newspapers and from our radio all Martian propaganda. "Mars for the Martians, but America for the Marxists," must be our cry.

Destruction is the price of delay! We must negotiate a series of secret treaties with Venus, the North Star and the smaller planetary nations of Orion's Belt. We must conclude a non-aggression pact with both the Big and Little Dippers. And we must remove our Ambassador to the Moon and send Norman W. Davis to establish trade and diplomatic relations on a thin air-tight basis.

Repeal "Blue Sky" Laws

We must repeal our "Blue Sky" laws as dangerous to continued friendship with the smaller planets, closer to earth. In a time of war with Mars their friendship would be invaluable. And we must make an immediate adjustment with both the Sun and Moon relative to the time each shall be permitted to shine on the earth. Secretary of State Cordell Hull is expected to negotiate a reciprocal trade agreement satisfactory to both. Sunlight and moonlight must be equalized and stabilized on a year-round basis.

The tax bill for this huge, new, unforeseen armament need probably will be high, but it can be stretched out on a comfortable fiscal basis it is believed, although Mr. Baruch undoubtedly will have to be consulted on this point. Official talk in Washington is that, pending further adjustment, workers will turn over their pay-checks to the government in full, and that the government then will remit them small sums for maintenance.

America's position is a dangerous one, what with Hitler on earth, and Mars on high. But there is hope, insiders believe. Perhaps Mars will send a million Octopus men to Germany to strangle Hitler! That will leave America safe for Wall Street and Joe Stalin.

The Week in the News

SEARCHLIGHT ON THE MONEY CHANGERS

Rival International Groups Rule World

NEWSPAPERS have repeatedly drawn public attention to the steady flow of gold from Europe and the United States, but few are aware of the hidden cause of this move.

Gold, as a unit of exchange between producer and consumer for centuries, should circulate freely. Yet we find that gold has almost completely ceased to circulate since the World War began in 1914, and especially since England went off the gold standard in 1931 and America confiscated the gold of her people in 1934.

Dr. Dennis Fahey in his startling book, *"The Mystical Body of Christ in the Modern World"* (published by Browne and Nolan, Ltd., Dublin, Ireland), observes that gold passes only between the masters of finance, who are divided into two opposing camps.

These two camps may be designated as Rothschild's on the one hand and Bleichroeder - Mendelssohn's on the other. Each is aiming at being the controlling influence in the Jewish power over the world of finance. Behind the group Bleichroeder-Mendelssohn stand the four Jewish-German banks known as the four big D's, namely, Deutsche Bank, Dresdener Bank, Darmstadter Bank, and Diskonto-Gesellschaft, the H. Schroeder Bank of London, represented in America by the J. Henry Schroeder Company of New York, and Kuhn, Loeb & Company of New York.

From the Battle of Waterloo to the Franco-Prussian War, the Rothschilds knew no rivals, but the gold which victorious Germany exacted from France enabled the Bleichroeder-Mendelssohn group to enter the field against them. During the interval between the Franco-Prussian War and that of 1914, the rival groups fought each other on the economic and industrial field, with a few minor armed conflicts in between. The most fertile field of the Bleichroeder-Mendelssohn group, outside of Germany, was in the United States. From the Versailles Treaty onwards, the game of the adversaries has been played cautiously, but the Rothschild group was not granted a large quantity of gold as a war indemnity. Many curious events since the war can be more easily explained, if one keeps in view the struggle going on in the world of finance.

The United States, for example, as one of the main bases, if not the main base of the Bleichroeder-Mendelssohn group, not only claims payments from France, but seeks at the same time to decrease those due to France from Germany. In so far as the accumulation of gold is an indication of strength, the Rothschilds are not beaten, although the opposing group has nearly $14-billion in gold buried at Fort Knox, Kentucky.

On the other hand, the Bleichroeder-Mendelssohn group have let loose Communism in Spain, one of the Rothschilds' fiefs; revolutions have broken out in South American countries, where their interests were paramount. The reader will recall that Bernard M. Baruch as one of the principal agents of the Rothschilds, is greatly alarmed about "German" penetration in South American economic life. He is merely alarmed about the aggressiveness of his traditional trade rivals, the Bleichroeder-Mendelssohn group. In Australia, also, the Rothschild interests have been badly upset financially.

To defend themselves, the Rothschilds have withdrawn into their coffers in France, Belgium, Switzerland, and Holland all the gold that they had in the countries which have revolted against them, namely, England and the United States. Their rivals have made use of these two last-named powers especially, in order to bring about the ruin and fall of the dynasty that has ruled Europe since the battle of Waterloo. This explains why Hitler is holding one of the Rothschilds for ransom of around $25-million, plus other exhorbitant demands that do not appear in print! Hitler is only doing the bidding of the Bleichroeder group.

The Rothschilds are acting in self-defense against the Judeo-German-American aggressive group which may at any moment decree the "nationalization" (confiscation) of banks through the medium of a Communist government. In 1933-34, the Rothschilds withdrew a steady stream of gold from England and the United States to France. This explains why America's gold was "nationalized" in 1934, so that it could not be withdrawn by the Rothschilds. It would be an error, however, to imagine that the Rothschilds' deals take into consideration the welfare of the French people. France is nothing more than a base of operations and the one thing of paramount importance is the ultimate and complete victory of the Rothschilds over their rivals.

How many people know that the Judeo - German - American group of Bleichroeder-Mendelssohn, which conceived the Dawes and Young plans and started the International Bank, is at present elaborating plans for the abolition of the gold standard throughout the world and the creation of a kind of *supermoney* which shall be that of the International Bank?

The abandonment of the gold standard would seem to indicate a triumph for the anti - Rothschild group. It must, however, not be forgotten that the two groups are aiming at absolute control of the International Bank, which, thanks to its possession of the world's gold, its mastery over raw materials and its grip upon industry, will be able to decree the inauguration of a system of international currency.

And when the victory over the non-Jews is complete, an understanding can be arrived at. As Mr. Belloc pithily expresses it: "It is so with these great financial monopolists who alone hold the real powers in the modern world. They will fight, one against the other. Now one will fall; but, as against the outer world, he remains 'one of us' to the others. He is still bidden to think in millions; and ten to one, if he lives, he will be restored."

Says Dr. Fahey--

"In our English plutocracy, the true holders of power are naturally and necessarily those who control the economic machine, to whom may be added, in some degree, those who control information, the power of falsifying or withdrawing news, and therefore the power of personal blackmail. The active influence of the various interests goes in a descending scale. First comes the banks, that is, big money dealers who work with, and are dependent upon international finance; then comes the controllers of the great capitalist monopolies in transport by sea and land, in distribution, and (to a lesser extent) in production. Then, a long way after these, comes the newspaper owners; and a very long way after these last, the professional politicians, who have now and then some say in the game, but who are for the most part and most of the time no more than the servants of the great economic forces which are our masters and theirs . . . That is the hierarchy under which we live, and the order of *precedence* does not change. But though the order of *precedence* in power does not change, the relative *weight* of the various members does change . . . The bankers are still the most powerful individual group. But they are more divided among themselves than ever. Of course, the bankers being but part of international finance, are bound to consider interests other than those of their country, and especially those of New York."

This is the hidden cause of the flow of gold throughout the world: Two rival groups fighting for world economic domination! When one wins decisively, the other will play the lesser part and both will march forward under one banner.

The Forgotten Character of Christianity

(Continued from Page 8)

entism," they are living, without realizing it, on the relics of Christian tradition.

"The fact is this," wrote G. K. Chesterton (he was actually commenting on Norman Foerster's book *"American Criticism"*), "that the modern world, with its modern movements, is living on its Catholic capital. It is using, and using up, the truth that remains to it out of the old treasury of Christianity, including, of course, many truths known to pagan antiquity but crystallized in Christendom."

In other words, Christianity effected such a revolution in the world's outlook, throughout the West and in a great part of the East, that even when (as happened through human weakness and rapacity) schisms and heresies set in, there remained the relics of the Christian plan which influenced even those who had rebelled.

The second essential point to remember is this—that Christianity effected this change by being more than a philosophy; more, even, than a divinely-given philosophy. It was a divinely-given *plan of life*. It was essentially practical. Based upon eternal truths, and containing truths beyond the reach of human reason, it did not stop at teaching what to think and to believe: it went on to teach what to *do*. And the essential thing to do, once you had accepted the divine Messiahship of Christ, was to take on membership of that essential social thing—the Church.

IT was precisely by being that socially active thing, a living society, that the Christian community was able to effect the change it did. Not merely an *imperium in imperiis*, a kingdom within kingdoms, but an *imperium supra imperia*, a kingdom above kingdoms, the Christian Church worked as a vitalized organization through human society; it was the concrete application of the leaven which modifies the whole measure.

No mere philosophy or theory, however true and however sublime, could have achieved this; it could only have been achieved by the social lever of a church.

This is the great forgotten fact in the modern world when it talks of Christianity. This is where the British schoolboy, and many millions of British and English-speaking adults, completely fail to understand Christianity. They will talk about it; they will criticize it; and in the strict sense of the term they do not know what they are talking about.

Not until this character of the Christian plan is realized can we begin real Christian reform. For until this is realized men will work without a unifying guide, without the central pivot of a governing authority which alone can settle doubts and quiet inquiries. If a League of Nations failed through lack of a supreme unifying head (as in fact it did), Christian-minded men and women will fail in their reforming efforts through lack of that supreme unifying head-ship which only a society can give.

Catholics know this, of course. But often they only know it confusedly, half-consciously, in a way so faint and dim that it fails to actuate their lives as vital members of the Church. How many Catholics (to take one obvious example) realize that one reason for assisting at Mass on Sundays and Holydays is that they must act in a *corporate* capacity by assisting in the central act of Christian worship? Many a modern writer has deplored the lack of a Catholic "social sense"; which is sadly true. But the surest way of developing such a sense is by realizing the thoroughly social character of one's Christian membership of the Church.

That realized, Christian reform can proceed apace. The well-worn axiom that "charity begins at home" can here be applied rightly; and the further axiom (equally true) that charity does not end at home, will naturally follow. For the Christian who grasps the social character of his membership of the Church will naturally tend to extending charity even beyond the wide family circle of the visible Church: because he will realize that the nature of the Church is to extend to the uttermost bounds of the earth.

So in our days when social problems are acute, let those who are Christians in the fullest sense of the term—Catholics who are actually visibly united members of the corporate body of Christ—work especially to brighten this truth in their own minds and then to impress it upon those without; that the peace of Christ may permeate the social order through His instituted means—His Kingdom, the household of His Church.

The Week in the World

IRELAND

Communism Plots Inroads in North

THE partition and dismemberment of Ireland, unjustly imposed upon the Irish people, is kept alive by the most insidious propaganda.

The present frontier was drawn up in 1920 by the famous ventriloquist of the Rothschilds, David Lloyd George, to separate the six counties of Ulster from the rest of Ireland, with headquarters at Belfast. The twenty-six counties represented in the government of the Irish Free State, now known as Eire, have their capital at Dublin.

Premier Eamon de Valera, speaking of the partition barrier which divides North from the South, recently said: "The abolition of partition is inevitable. Partition in the first instance was due to the maneuvers of party politics in Great Britain. The division of a small island like Ireland by a jagged border three hundred miles long is so unnatural that it cannot endure."

Unalterably opposed to unification stands Viscount Craigavon, the pitiless 67-year-old "Prime Minister of Northern Ireland," whose motto is "no surrender." He recently told both London and Dublin that as far as he and his followers were concerned, the 1920 frontier was final and not subject to revision or alteration whatsoever, whether by negotiation or force of arms.

In recent interviews with London papers, Viscount Craigavon stated:

"We, in Ulster feel that it is time to put an end to Mr. de Valera's activities. We are here now to say that under no circumstances whatsoever will we listen to the rattling of the saber, or, for that matter, to the cooing of the dove where the integrity of Ulster is concerned.

"If the imagination could picture anything as fantastic as Ulster's surrendering to Mr. de Valera's demands to enter an All-Ireland Parliament, it would be only a short time before Northern Irish representatives there would be completely swamped in a division and thus reduced to complete impotence in resisting the establishment of the Republic here—De Valera's aim. I say emphatically that any attempt to meet Mr. de Valera's manifesto would lead to civil war."

The secret hidden forces behind Craigavon desire ultimately to set up Communism in Ireland, with its attendant annihilation of the Catholic Church, as they endeavored to do in Spain. If we may judge by what has taken place elsewhere, the program will be to secure complete control in the Six Counties, and then work steadily for an increase in their subversive influence in what is called Southern Ireland.

In accordance with the Moscow program for world-domination, Communist propaganda, using the now familiar language about "workers and working-farmers," is trying to stir up discontent amongst both Catholics and Protestants where it does not exist, and increase it where it already exists. The surface aim will be to do away with the present injustices and abuses of capitalism, but the real purpose is to abolish private property.

In 1917, Lenin gained the immediate support of the Russian peasants by the cry of "Land and Bread." The peasants wanted to become owners of the soil; they were ready to divide up the properties of the nobles, but they wanted them to be their own. They were disillusioned, as soon as Communism was firmly in power, and then the persecutions and massacres began. The cry of "the land for the people" will be taken up by many in Ireland who interpret this to mean that they will have private property in land. A ruthless decree of a Communist government, once it were installed, would soon open their eyes. The poor Irish would be mercilessly wiped out by these apostles of so-called liberty.

Viscount Craigavon, prime minister of Northern Ireland, opposes the proposal of Eamon de Valera for autonomy of Ulster within Eire. "I can only reiterate the battle cry of old Ulster: 'No surrender!'" he asserted.

The same propaganda will appeal to the "workers" of the Six Counties of Northern Ireland on the ground that they are exploited by the Protestant capitalists, as the Catholics of the South are exploited by the rich land owners.

We must not forget what Dr. Hermann Gorter, of the Red University of Moscow said. "Ireland is the Achilles heel of England. For the revolution on the European continent, for the world-revolution, it is a vital question that British capitalism should be hit there . . . The fall of the English aristocracy in Ireland, however, necessarily means and inevitably leads to their overthrow in England. Through this, the primary condition for the proletarian revolution in England will be fulfilled."

Quoting from a forty-page report of a Commission of Inquiry on the real conditions in Northern Ireland under Viscount Craigavon, we find: "That the Belfast government, under the special powers acts of 1922 and 1933, which have been incorporated into permanent law, has furnished itself with powers precisely similar to those which have received almost universal condemnation when exercised in Nazi Germany.

"Imprisonment without trial is frequent. *Habeas corpus* is abrogated throughout the Ulster Province, and although the government and its supporters claim to uphold British law and British constitution, they have in fact abolished the rule of law as effectively as in any totalitarian state. The Craigavon regime is totally un-British.

"It is sad that in the guise of temporary emergency legislation, there should have been created under the shadow of the British constitution, a permanent machine of dictatorship—a standing temptation to whatever intolerant or bigoted section may attain power to abuse its authority at the expense of the people it rules."

No wonder Mr. Eamon de Valera has again and again stated:

"To help them maintain partition, the political leaders in Belfast have deprived those who were opposed to it of even the rights which were guaranteed to them under the British Act of Parliament which divided Ireland.

"They have abolished proportional representation and so gerrymandered the electoral areas that fair public representation both in Parliament and in the local councils is denied to those who are against partition.

"Already, despite the action of the governing group, there are signs in Northeast Ulster of the awakening of a new spirit among the people and a growing understanding that the reunion of Ireland is inevitable and indispensable for the welfare of the Irish people as a whole."

FRANCE

PREMIER Edouard Daladier has definitely broken with the Communists of France and he has publically denounced them and all their works. This is the big news from this country as it represents a swing of the pendulum from the left under Leon Blum to the right and sanity.

In a brilliant speech at Marsailles, Premier Daladier stated that the Communists had deserted France in her hour of need through the hostile attitude of their leaders. He denounced all electoral ties between the Communists and his own party, and definitely threw down the gauntlet to the Red faction. He promised France a new labor code, far reaching in effect, which will definitely ban alien Communists acting as union spokesmen.

Most observers interpreted the Daladier attack on Communists as directed at Russia and foresaw a possible rupture with France's Soviet ally. This alliance, with its nefarious objectives, had been a favorite project of former Premier Herriot, who only recently, appealed to the American government to join hands with France and Russia.

ENGLAND

Aftermath of Hore-Belisha Scandal

THE upshot of the Leslie Hore-Belisha scandal which rocked England in high places, on account of the inadequacy of defense during the recent mobilization crisis, was the appointment by Prime Minister Neville Chamberlain of Sir John Anderson who entered the Cabinet as Lord Privy Seal. Anderson is 56 years old and has an impressive record of accomplishments.

Despite the woefully disorganized mobilization needs, the British people have not learned of the facts on account of the Official Secret Acts legislation which prohibits their publication.

Beside a shortage of guns, ammunition of all types, airplanes and similar needs, disclosed by the crisis, it also developed that only 100 pumps out of London's 3,000 were in working order.

The forces behind Leslie Hore-Belisha, British Secretary of War, have thus far succeeded in keeping him in his post, but do not be surprised if he "resigns" shortly and is succeeded by Sir John Anderon.

JAPAN

Asia for Asiatics Conquerer's Slogan

THE so-called "experts" on the Far East are more baffled than ever over the speed with which Japan has been conquering China. Canton, Hankow, the industrial cities along the coast, the seaports, the railroad lines are to all practical intent and purposes under the domination of the Japanese army.

General Chiang Kai-shek is now located at his new capital in Chungking. He still has four sources from which to receive food, ammunition and supplies. The new capital connects with the French Indo-China railroad head at Yunnanfu. It connects by road with the British railroad in Burma. It connects by road with Russian-controlled Inner Mongolia to the north. It connects by caravan route with Russian Turkestan to the west.

If these sources of supply were shut off one by one—a task of tremendous magnitude—Japan might force China to surrender.

In the meantime, Japan has proclaimed to the world a new motto of *"Asia for the Asiatics."*

This policy has the seeds of Armageddon. A fantastic statement? Don't be at all surprised if eventually Japan conquers China, India, and Australia. Then will begin the march across Asia towards Palestine. Palestine has been called the "center of the earth." It is. The power that controls Palestine controls the world. Although exercising no sovereignty over the land itself, Great Britain's control of adjacent waters and of Egypt, Persia, and India, forms the key of her power. The location of Palestine between the three continents dominates foreign trade.

The Japanese stated: "Your (American) Declaration of Independence states that all men are created equal. This sentiment is becoming very strong among Asiatics. We see sprinkled over Africa and Asia many Western colonies, and among Asiatics such a situation in the Asiatic zone can hardly be accepted as fair treatment."

What this means is the brutal rule over India by one family of Sassoons has given the white race in general, and the British people in particular, a bad name. The white race has nothing to do with the abominable rule of the Sassoons over India who have hid behind the name of the British Empire. Today, the white race, must take the blame, because finance has perverted the truth from being taught.

In other colonies in Asia and Africa, a similar picture is to be seen. A small group of exploiters has drawn the real wealth out of these spots, refused even simple justice to the natives, and had only one motive, profit and more of it.

Europe will coalesce when the move across Asia commences. Russia likely will cast her lot with Asia. The opposing world forces will meet in Palestine—and we will be at Armageddon!

CHRISTIANS ARE FOOLED

To the Editor:

For the two and a half years I was a member of the Communist party, I never heard one kind remark for Christianity — but I did hear it preached that the Catholic Church was the greatest enemy of Communism in America. I also heard it said that this church must be destroyed.

The tactics were to send the party members into the Church to lure its members to "lecture" at meetings which were really held for the purpose of recruiting Communists.

They also planned to send their youth among neighborhood Catholic youth, to create playground, school issues. Every tricky devise was used to build up the "united front" for its march to power through the ignorance of Christians.

I have listened until sickened to the few renegade Christians who have been lured into Communism as a panacea for the economic ills of the world, as they attack, ridicule and guffaw in an attempt to appease their consciences.

It is the business of Communists to stir up dissention and labor trouble, to carry on espionage in industrial organizations, in government and in the military organizations of every country especially in America, for their activities in Europe since the Four Power Pact, must be confined to Russian territory.

Why do they place units secretly in the United States Army, Navy, Post Office, and key industries including all modes of transportation? Why are they frantically building a secret Red army and aviation corps in America? Why are they a secret organization if they have nothing to fear?

Why do they *attempt* to keep secret, the location of their meeting places? Why do they not inter-associate just as other fraternal or political bodies in America do?

Let Communism come out in the open and answer these questions voluntarily or be made to, by lawful persuasion. Every vote cast at the last election for a candidate supported by the Communist party or any of its known satellites, was a vote against the Constitution of the United States and for Communism as against God and country.

New York, N. Y. E. P. Banta

A LAUREL TO OTHER HEROES

To the Editor:

Each year on Armistice Day a floral tribute is placed upon the tomb of the Unknown Soldier. A symbol of a grateful people to a hero making the supreme sacrifice for them, that they might continue on in life as they had been ere his rendezvous with death.

What a beautiful symbolic gesture, we all admit. But what thought is given to the multitude of heroes, men, women and children who have made the supreme sacrifice fighting for their lives battling disease, starvation, malnutrition and old age without security.

The symbolic floral tribute we as a nation could place upon their biers, is a "changed economic system" based upon social justice, that would remove now and forever the most damnable stigma ever placed upon a people due to their lack of knowledge, wisdom, foresight and intellectual fortitude in rectifying a condition politically fostered and engineered so that the masses of the people would be enslaved to a group of their own fellow-men who control our medium of exchange (money), our commerce and industry, exclusively to their advantage, and to the detriment of the people as a whole.

Will there come out of this wilderness some person with vision, power, strength to show our people and their political representatives the way out, before it is too late.

Let us all beseech the ever-seeing God in his infinite wisdom to send him to us, before our "democratic freedom" perishes and vanishes from the earth.

Glendale, Calif. John H. Taylor

PHYSICIAN SPEAKS ON A.M.A.

To the Editor:

Lately the press has been full of the proposed institution of proceedings against the American Medical Association, on account of their being members of a "monopoly." The whole thing is nothing but a cheap political New Deal gesture. The American Medical Association is no more of a trust than is the Catholic Church, the Protestant Church, or any private club, or to get down to details, any family.

Why pick out the American Medical Association? It has been foremost in the improvement of medical education, and with its affiliate, the American College of Surgeons, has attempted for more than fifteen years to standardize the hospitals. They have brought about great improvement in hospital service and the care of the sick, better laboratory facilities, better interne service for the training of young doctors who, in the future, will be those who will manage the affairs of medical associations. They have carefully weeded out doctors who, because of habits, character or reputation, are not qualified to practice on hospital staffs. In short, they have given the best and highest possible service to humanity.

In a recent letter to Social Justice sent by J. J. Thomas of Pittsburgh, he asks that the American Medical Association do something for medical aid for the New Deal's poor. Evidently, Mr. Thomas has not informed himself about what physicians are doing and have been doing, or he would not need to have written this letter.

The writer's memory of over forty years, twenty-five of them actively engaged in the practice of medicine, can recall no time when physicians have failed to take care of the poor. In our libraries there are many books which will also bear out this statement. Most of the large hospitals, some of them for as long as fifty years, have had "Out-Patient Departments," where cases, almost without investigation of their circumstances, could secure entirely free services for everything they needed, free beds, free operations, free medicine, free obstetrical care, the physicians receiving no pay at all for their services.

There have always been free cases in these "Out-Patient Departments," Mr. Thomas, but since the advent of the New Deal these cases have increased ten times in number. Patients who cannot employ a family physician, but who are able to pay a small fee are charged a small fee, depending on their ability to pay, but these fees do not go to the doctors. It must be remembered that the groups who are attempting to socialize medicine have the spirit of Communism first in mind, and they aim to destroy all the good which the American Medical Association has accomplished.

No matter what the low income of the person, try to get the plumber, the carpenter, the automobile worker to work two or three hours a day gratis, as physicians do. Then we could partly concede that the C.I.O. and the Medical Association had something in common. Even when our industrial plants are closed by strikes, when the workers have no grievance, closed by outsiders not by the regular employees,—even then we physicians are called to attend gratis the unemployed workers who could be working if it were not for the monopoly or trust of the C.I.O. which is quite un-American and fostered by the so-called New Deal party.

—A Physician of More than Twenty-Five Years Experience

Detroit, Mich.

COMMUNISM IS A RESULT

To the Editor:

If more Christians practised Christianity, there would be less support given to Communism. Drastic changes in governments result from continued injustices inflicted by those who have had the upper hand for generations.

Government under the Czars could be endured no longer and when the opportunity arose, it happened to be Jews who brought in the new order. Whether the new is preferable to the old, and whether the new rulers were motivated by selfish interests is altogether beside the question. Perhaps it is still too early to form an ultimate judgment. In addition the sources of information are difficult of access.

However we have instances right at home, of what is calculated to bring about a similar disrespect for law, and a desire for changes in the systems which seem to breed injustices.

Clarence P. Milligan

Del Mar, Calif.

BANKING IS INTERNATIONAL

To the Editor:

Mr. Hemphill in "Banking Is A Racket" wrote that in 1907 banks were unable to pay 10 per cent of their depositors when the bank runs started the panics of that year.

Consequently in 1907 stocks, bonds, real estate and business enterprises all tumbled to a fraction of their former value because money could not be obtained to pay current debts.

Does not Mr. Hemphill in his investigations somehow sense the same hidden international guiding hand that has with unbelievable speed made Communism, for instance, a world-wide menace in fifteen short years?

Does it not occur to Mr. Hemphill that these runs on the banks could have been deliberately engineered to cause a panic with the deliberate purpose of cheapening the values of real estate, bonds, etc.?

Economic history shows that in 1907 there were groups of men who did have money and who did take advantage of the fallen values to reap a financial harvest by buying cheap real estate, industrial securities and business enterprises whose owners were forced by bankruptcy to sell and who stupidly used greenbacks and checks as money.

The men in 1907 who could buy were the men with gold and not greenbacks!

Most of the world's gold supply has for centuries been in the control of the great international banking families — families, not merely business associates. And families need no business charters.

—Myron Kashrith

New York City

WANTS BANKS NATIONALIZED

To the Editor:

The money and national credit business in the hands of the government, will have much more to do in creating and maintaining a healthy and happy nation, than the combination of all other measures created for that same purpose.

To advocate for congress to use its constitutional right to create and put into circulation billions of dollars, for the purpose of curing this depression or for any other purpose would be such a grave mistake. We hope it will never come to pass until the Government has first taken over all the private banks of the nation. Then the Government will have direct access to its own currency, through a perfect revolving system with no toll gates and no hoarding in private bank vaults.

This double move, of government ownership of all the banks, and the creation of all the medium of exchange by congress, will immediately strike the death knell to all booms and depressions, and will silence for ever those too dreaded words, "Inflation and Deflation." It is hard to understand why any student would advocate anything short of this set up: Government ownership of the entire banking system. Federal control of our entire national credit; Congress create and put into circulation enough currency and medium of exchange to meet the necessary demand for one hundred and twenty-five million people, with this entire system operating under civil service rule. Anything short of this set up will settle none of our nation's economic ills.

Yakima, Wash. J. V. Whitehair

International Banks and Bankers

(Continued from Page 3)

available for large scale financing. They can and do finance both sides of any modern war. No large scale war would be possible without their permission and co-operation.

The members of these firms are in constant contact and communication with one another and shuttling around all over the world. Their interests are international, and there is no political large scale intrigue or movement in which they do not participate; they are the financial masters of the whole world. They make or unmake Kings, Presidents, and Dictators, Parliaments and Congresses.

They have no such emotion as sentiment or patriotism. They care nothing for any particular form of government. If a Mussolini wishes to subjugate a new territory such as Ethiopia, he puts the proposal up to his Italian International Bankers who consult the rest of the group, long before a word is breathed beyond the confines of his immediate advisors.

Their consideration is strictly financial—what the enterprise will cost and what Mussolini will get out of it, and, what the International Bankers will get out of it.

If they are "sold" on the proposition they tell the Dictator or the King, or the Premier or the President, to go ahead and then begins the political ballyhoo to prepare the public of all countries whose interest is affected for the part they are to play in the drama. Spectacular figures like Anthony Eden are useful to give the proceeding an appearance of evolutionary reality and they are permitted for a time to hold the spotlight of interest, but eventually the "conservative" statesmen who are the stool pigeons of the international banking group prevail. The blustering gradually dies out and the Mussolini, or the Hitler, or the Franco, or the Stalin, or the Roosevelt carries on to his objective, *which has been agreed upon in advance!*

THE one thing which makes it most difficult for the ordinary laymen to get a clear picture of the machinations of this all-powerful group, is their complete lack of sentiment such as actuates the rest of us. They are brought up in an atmosphere devoid of any sentiment that would interfere with the manipulation of politicians or politics or governments for their ultimate profit. And when I say politicians and politics, I mean Kings, Emperors, Dictators, Presidents, Premiers, and their Cabinets, Congresses and Parliaments.

It must be kept constantly in mind that THEY OWN THE ONLY FUNDS IN THE WORLD WHICH ARE AVAILABLE TO FINANCE A WAR AND THEY *NECESSARILY* FINANCE BOTH SIDES. THEY HAVE NOT ONLY ACCUMULATED A VAST SUM OF MONEY AND CREDIT OUT OF PREVIOUS OPERATIONS, BUT THEY OWN OR CONTROL OR DOMINATE THE COMMERCIAL BANKING SYSTEMS IN EVERY MAJOR COUNTRY, THE ONLY MECHANISM WHICH CAN CREATE A SUBSTITUTE FOR CURRENCY AND COIN.

To us who dream of a civilization freed of the sinister control of these predatory men, this fact stands as the greatest barrier, for, while this group of American, English, French, German, Spanish, Dutch, and Scandinavian bankers do not always all participate in any given single enterprise, they will combine and resist with all their tremendous power any movement in any country leading to the issue of sufficient money for the use of its citizens.

They control governments by the simple but little understood medium of controlling the money—controlling the only mechanism for creating and transferring the ownership of money—coin, currency, or bank deposit credit. They own the controlling shares in the Bank of England, the Bank of France, the Reichbank of Germany, the Bank of Italy, and the central banks of most of the lesser countries of Europe. In addition they control and dominate the commercial banking systems of these countries as fully as they would with complete ownership. No European government is strong enough to escape their control because every European government must protect the exchange value of its money because so large a fraction of its business is export and import. For instance, the recent government of Mr. Blum in France attempted to obtain control of the Bank of France, which is controlled directly by the Rothschilds. It was one of Mr. Blum's campaign promises—like Mr. Roosevelt's promise to "Drive the money-changers from the temple." Unlike Mr. Roosevelt, Mr. Blum did force his own selection of a majority of the directors.

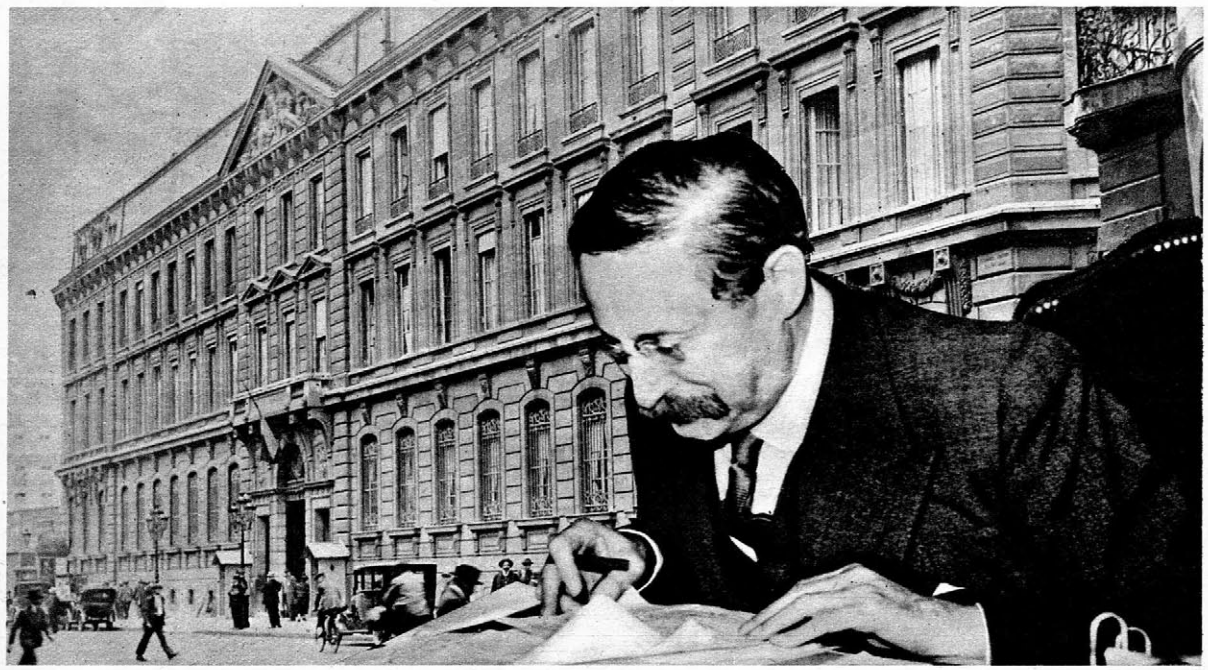
The Rothschilds simply sat on the sidelines and torpedoed Mr. Blum's government by selling French industrial shares until they precipitated a break in the stock market. They withdrew their money to the United States and to England, and simultaneously sold the franc in huge quantities. The break in the French stock market and the constant pressure against the franc alarmed the French people and eventually Mr. Blum had to resign and a stool-pigeon of the Rothschilds et al was elected premier. The new premier immediately called upon the "eminent banker" the Baron de Rothschild and associates to advise the government on finance. They made huge profits out of the deal both ways and are again in complete economic control of France and the French peasants are very grateful to the Baron de Rothschild for stabilizing their money.

A similar situation would immediately follow in England, Germany, or Italy if a strong government attempted to wrest the control of the money of the nation from this international group. However, there is little prospect of this being done as they keep the "Nobility" of England in power and they put both Mussolini and Hitler into power to subjugate the working classes who had grown strong, well-organized, and troublesome in Italy and Germany.

THERE is only one country in which a strong and sufficiently intelligent and sufficiently courageous government might wrest the control of the money of the nation from these predatory parasites. *That country is this United States of America!* There are four reasons and conditions which differentiate this country from European countries.

1. This fraternity of International Bankers dominates but does not actually own the 16,000 independent commercial banks of this country. Their domination could be dissipated.
2. We have no aristocracy in which they can hide and operate—no "ruling class" which the masses of people traditionally respect as having superior rights as does every European country, irrespective of the form of government.
3. And most important of all, our 16,000 individually owned independent unit banking system which has been nothing less than a Bonanza for its exploiters has completely broken down and will never function again as the producer of the IMAGINARY MONEY on which our whole industrial producing system has been built. We now *have* to find a substitute.
4. We are more nearly autonomous economically, than any other nation, and with a determined government, willing to pass the necessary measures controlling the import or export of goods and capital, we could insulate this nation from the foreign section of these financial hi-jackers.

President Roosevelt, if he would put aside other matters and devote himself to this subject until it was clear in all its ramifications, so that he would be competent to select his necessary lieutenants, could do this job. He is the only President we have ever had who could put it over. If he would do this thing, he would go down in history, not only as the greatest President of the United States, but as one of the greatest of rulers of all history.



WIDE WORLD

THE BANK OF FRANCE AND LEON BLUM, FORMER PREMIER OF FRANCE

Bankers Can Never Lend Enough Money to Finance Dixie's Farms and Industry: The Government Will Have to Send New Money to Replace the Confederate Currency Wrecked by the Civil War.

THE SOUTH: THE NATION'S NO. 1 MONEYLESS SECTOR

By Lawrence Lucey

A SUPERABUNDANCE of natural wealth exists in the South along with ample manpower, 36 million people, to till the fields, harvest the cotton and tobacco, dig the mines, build the homes, consume the food, wear the clothing and live in comfort. Despite the plenitude of natural resources and people, the South is poverty stricken for there is a vital element to a prosperous economy missing; a medium by which the people of the South may exchange their natural resources among themselves, with other Americans, and with foreigners—there is very little money in the South.

Natural resources are necessary before a prosperous society can exist. The desert sands of the Sahara or the frozen Arctic waste land could never support a civilization for nature has not placed the ingredients for producing wealth in these places.

People are essential to a prosperous society. Prior to the landing of Columbus and the later colonization of America, there was not much wealth produced here, though there were natural resouces beyond the wildest dreams of the European first settlers. Without people, or with a few scattered tribes of Indians, America could never have become a wealthier place than Europe. Were half or all the 7 million residents of the wealthiest city in the world, New York, to pack their bags and leave tomorrow, the value of its land would shrink, its department stores and restaurants would lose their customers; the big town without people would go broke.

Just as essential as natural resources and people to any prosperous economy is the third element—money. All America is suffering from a lack of currency and credit. That is the reason for the depression that has continued for nine long years. Nature is as generous now as it was at the peak of the boom in 1929. There are more people in the nation now than then. But, as the bank deposit figures of the Federal Reserve reveal, there is much less money in the country now than there was at the peak of the boom though there is need for more money now than then to supply the additional Americans who were born since 1929 with a media by which they might buy the necessities of life.

BECAUSE the South is our No. 1 economic problem, and has been since the Civil War, it is suffering more intensely than the rest of the nation from a lack of money. The recent report to the President on *Economic Conditions of the South*, points the finger at the moneyless state of the South. The report reads:

"There has never been enough capital and credit in the South to meet the needs of its farmers and its industry. Its people have been living so close to poverty that the South has found it impossible to scrape together enough capital to develop its natural resources for the benefit of its own citizens."

Again the report touches the jugular vein of the South's problem when it says: "The fact remains, however, that the South has not yet been able to build up an adequate supply of credit—*the basis of the present-day economic system.*"

The bulk of the South's money is, as elsewhere, deposited in its banks. Bank deposit figures reveal the absence of credit and currency. Though almost one-third of the American people live in the South there is less than 11 per cent of the country's money in Southern banks. There is $150 of money present in the South for each resident whereas the rest of the people in the nation have $471 per capita. For every $3 in credit and currency with which the people of the North, Mid-West and West may use to transact business there is less than $1 present in the South. It is impossible to have as prosperous a condition in the South as elsewhere when there is more than three times as much money in other sections.

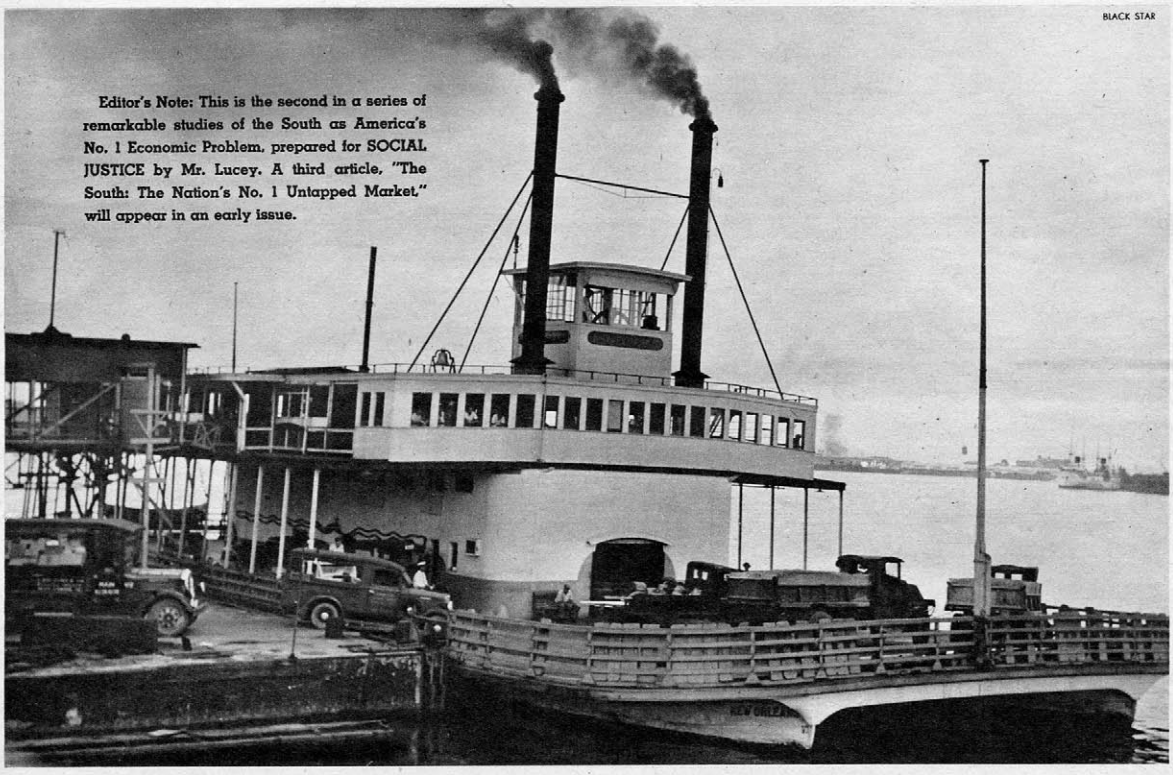
Savings bank deposits present even a gloomier picture. Only 6 per cent of the money deposited in the savings banks of the nation is in the South. Instead of having 33-1/3 per cent of the savings bank deposits, as it should have to match its population, the South only has 6 per cent.

Likewise the insurance company reserves of the South are appalling. Southern insurance companies hold only 2.6 per cent of the assets owned by the insurance companies of the nation. Insurance salesmen cannot sell policies to sharecroppers, miners and mill hands for they are moneyless. How can a sharecropper with a 10 cents per day wage pay premiums to a life insurance company?

Because money is so scarce in the South the charge for borrowing it is high. Interest rates in Texas reach 10.43 per cent. In Oklahoma there is an 11.5 per cent charge. In other parts of the nation where money is more plentiful, though still scarce, the interest charge is much lower. The law of supply and demand applies to money as well as goods.

MOST Southerners are so poor that they have no security acceptable at a

BLACK STAR



BLACK STAR

Editor's Note: This is the second in a series of remarkable studies of the South as America's No. 1 Economic Problem, prepared for SOCIAL JUSTICE by Mr. Lucey. A third article, "The South: The Nation's No. 1 Untapped Market," will appear in an early issue.

bank as collateral for a loan. Consequently they cannot borrow the necessary credit from the banks even at a high interest rate.

"As a result," reads the report on the South prepared for the President, "the majority of Southern tenant farmers must depend for credit on their landlords or the 'furnish merchant' who supplies seed, food, and fertilizer. Their advances, in fact, have largely replaced currency for a considerable part of the rural population. For security the landlord or merchant takes a lien on the entire crop, which is to be turned over to him immediately after harvest in settlement of the debt. Usually he keeps the books and fixes the interest rate. Even if he is fair and does not charge excessive interest, the tenants often find themselves in debt at the end of the year. This is not necessarily a reflection on the planter-merchant; very often he would like to improve the lot of his tenants but must exploit them in order that he himself may survive."

Barter is more common in the South than elsewhere because there is not enough currency there to move goods. Wage workers, as Walter Davenport of *Collier's* discovered, frequently receive no money on pay day; in exchange for their week's work they get food at a company store, shelter in a company house, insurance, etc. Southerners at the bottom of the ladder seldom see money for there is not enough to go around.

The moneyless condition of the South is the key that unlocks the door to its extreme poverty. Wages are 16 cents per hour lower in the South because there is not enough money there to pay the same scale as in other parts of the country. Sharecroppers are paid as little as 10c per day because there is not enough money to raise their income much higher. Land in the South, though more fertile and productive and inhabited than other regions, is worth less money in the South than elsewhere because credit and currency is so scarce that it is more valuable than in other parts.

Prior to the Civil War, the South was the most prosperous part of the nation and dominated our political and cultural life. The mansions of Dixie, the colonial manors with velvety green lawns rolling up to wide white porches, were not an illusion. The South was wealthy down to the Civil War. Eight of the 16 ante-bellum presidents came from the South. Since the war no Southerner has been elected president. Andrew Johnson, who succeeded Lincoln, was from Tennessee but he was not elected president; he was vice-president and took Lincoln's place after his assassination.

The leader of the Revolutionary Army, General Washington, was from the South. The author of the Declaration of Independence and bill of rights, Thomas Jefferson, was a Southerner as well as a great statesman. The man mainly responsible for the writing of the Constitution, James Madison, was a Virginian. Andrew Jackson, our greatest commoner and soldier, was from Dixie.

WHAT happened during the Civil War so that after the smoke had cleared away the wealthiest, most cultured section of the country became the stepchild to other parts and has remained poverty stricken for seventy-five years? Here's what happened.

When the South withdrew from the Union it formed its own government, the Confederacy, which, to supply the South with the money needed to finance the war, began issuing currency. Most of the Union money in the South was drained out to pay for Northern and foreign munitions. Neither the North nor Europe would accept Confederate paper so that after a few years of the war practically the only money in the South was Confederate currency and credit backed by Confederate paper; the Union money had traveled North or across the ocean.

When the Union forces won the war the Southern government, the Confederacy, was stamped out. Consequently Confederate money with no government back of it was worthless. As Confederate money was practically the only money in the South, the people were left moneyless. During the seventy-five years that have passed since the war, the South has been unable to draw back the money needed to finance its farms and industries. Without money and because of its flight during the war the South is a paradox —a land overflowing with natural resources and manpower yet as broke as broke can be.

Long before the South was ground under the banker's heel by a vicious money system that has pauperized it for seventy-five years, her greatest son, Thomas Jefferson, at the dawn of our Government, pointed to the poverty and inevitable depressions that would flow from our present money machine. Jefferson told Southerners and the rest of us that our eyes were not open to the true cause of our economic woes.

For seventy-five years the South has been running around in circles, placing the blame on everything and anything as the cause of its poverty without once alighting on the true reason that Jefferson's unerring instinct seized upon as far back as 1791 when our present money machine was devised by a banker, Alexander Hamilton.

After the Civil War the South blamed the emancipation of the slaves for her distress, though Jefferson as far back as 1776 condemned slavery and knew that any wealth that might flow into the pockets of the white man from it was blood money. The next item on the South's bill of "causes" for its poverty was the tariff. Most tariffs have hurt all other agricultural sections as well as the South. But the farmers in the East, Mid-West and West have never been as poverty stricken as the Southern planters because money was not sucked out of these places during the Civil War.

Lately the freight rate discrimination against the South has been grasped as another "cause" of its poverty. A group of a dozen newspaper editors, meeting at Memphis, said that this discrimination was the chief cause of the South's troubles. But they let the cat out of the bag when they declared that the Mountain States likewise were being discriminated against. Why is it that these Mountain States, with fewer natural resources than the South and the same freight rate discrimination, are more prosperous than Dixie? The moneyless state of the South is the one and only answer to its poverty. The freight rate discrimination is another in a long chain of effects that flow from the absence of money.

To cure our No. 1 economic problem the money that was drained from the South during the Civil War must be pumped back by the Government. To do this the Government must pay real money, new Government issued money, to the old age pensioners, W.P.A. workers and relief recipients until there is enough money in the South to replace the money that seeped out during the Civil War, and permit the farmers and industries to pay their sharecroppers and employees a decent income. In seventy-five years the banks have been unable to lend enough money to the South to finance its farms and industries. It is impossible for the banks to lend the money needed to rebuild the South—it can be done only by the Government.

There is but one course of action open to the Southerner interested in the welfare of Dixie—he must demand of his Representative and Senators and the son who adopted the South, President Roosevelt, that they stop mouthing political pap and enact a law authorizing the Government to pay new money into the South so that it will not forever be a potentially plentiful land without money.

?·1940·?
QUO VADIS AMERICA?

The 1938 elections are over. Congress will soon be in session. The fate of America is "in the lap of the Gods."

Will the direction be up or down? Will the United States of America rise to super-heights of liberty, culture and social justice, or will it slip deeper into the slough of collectivistic despond?

This is a personal question which each American must ask himself. The answer cannot come through his reading of our daily newspapers, because they are glutted with poison. It cannot come from his listening to most news "commentators," becaues this gentry shoots the envenomed arrows made for it by its subversive bosses.

The answer can only come to each soul by hearing what he KNOWS to be the truth.

THE ONLY UNBIASED SOURCE OF TRUTH IS FATHER COUGHLIN!

And the only way in which Father Coughlin can continue to tell TRUTH to millions of Americans is by continuing to remain on the radio.

This is a simple fact acknowledged by all. But its accomplishment is far from being simple.

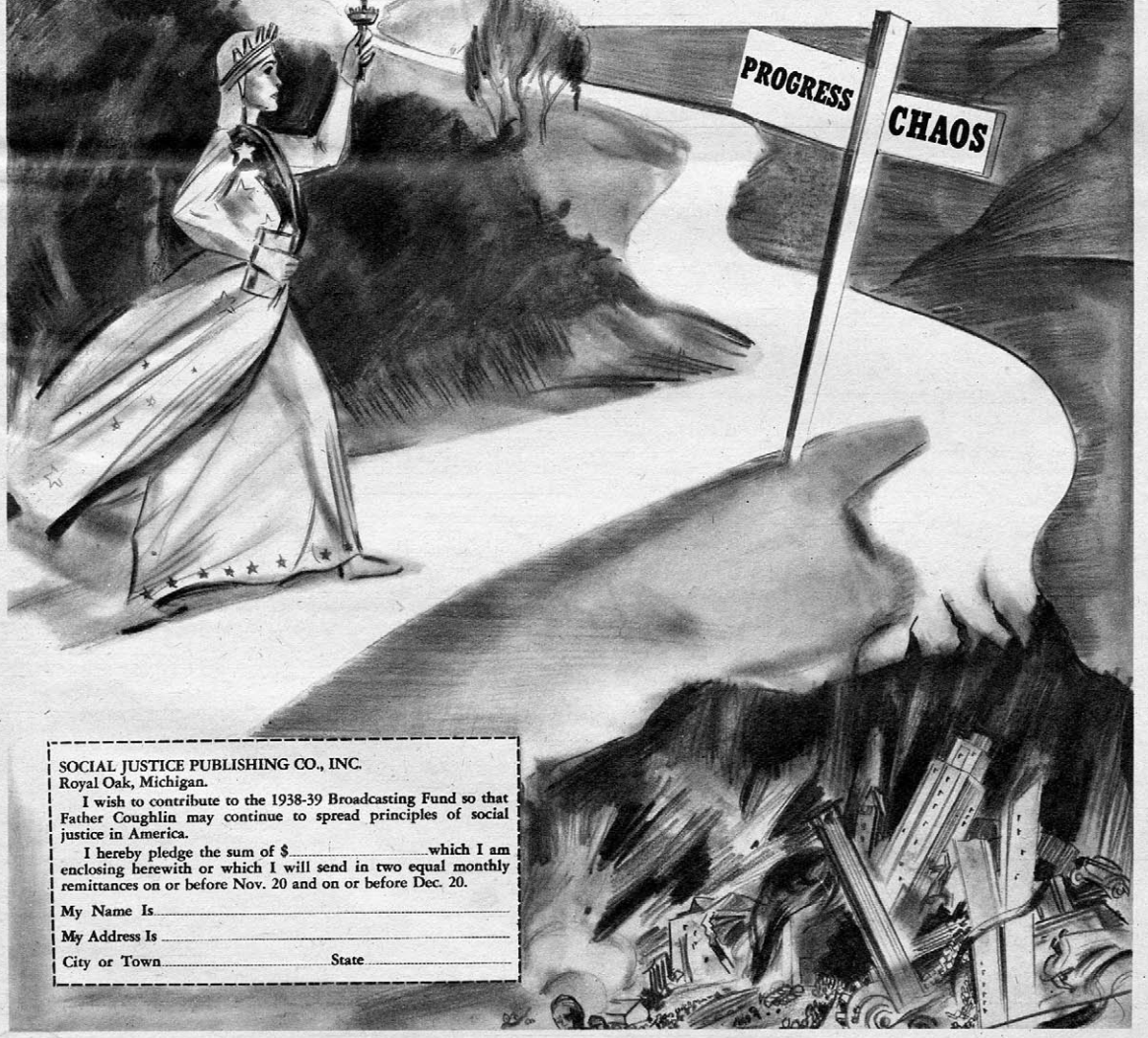
If Father Coughlin is to remain on the air, he must be assisted by contributions from every man and woman who reads SOCIAL JUSTICE magazine. Through the aid of thousands of readers he has been enabled to return to the microphone. But the fight to KEEP HIM THERE is just beginning.

The question you must ask yourself TODAY is this: "Have I done my part in the great task of continuing the spread of TRUTH from Royal Oak?"

Regardless of whether you are able to contribute $1, $2, $3, $5 or $10, $20, $50 or $100, please remember that your support is necessary or the airwaves must be left to Red propagandists.

After you have made your contribution to this most necessary of all funds, you can then settle down to 52 weeks of hearing the truth—with a chance of obtaining the correct answer to the question—

"Quo Vadis, America — America, which way are you heading?"



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Royal Oak, Michigan.

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I hereby pledge the sum of $.....which I am enclosing herewith or which I will send in two equal monthly remittances on or before Nov. 20 and on or before Dec. 20.

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NATIONAL WEEKLY

Social Justic

Founded 19[illegible] by Father Coughlin

THE CHISELING EMPLOYER

APPLICATION of the wages and hours law has fastened national attention on a national nuisance, who becomes our Man of this Week.

This nuisance is the "chiseling" employer who robs his workers to pamper himself, his stockholders, or his business. And although the fair labor standards law has uncovered him, he is not new. He has existed as long as one man has worked for another.

The chiseling employer is found in diversified enterprises. He is in retail merchandising, newspaper publication, dairying, manufacturing, food processing, communications and a host of other fields. He it was who ran, panting, to legal advisers as soon as he heard of this new law, which commands only the ridiculous standard of 25 cents an hour, to find loopholes of escape. In many cases this chiseler employs children, thus perpetuating the double evil of cheating a family head out of a job, and at the same time exacting a man's work for child's pay.

Some notorious chiselers bind their employes to them in a kind of paternalistic serfdom. This is true in some mining enterprises; some manufacturing businesses. In telegraphic communications certain employers dress children in uniforms, call them messengers, work them in shifts around the clock, and pay them from eight to 11 cents an hour. They cannot pay them the minimum of 25 cents an hour, they protest. It would ruin their business!

Newspaper publishers also employ children. In most cases they receive a fractional-cent payment rate to make deliveries in winter cold, slush, rain, and snow. When a government attempts to lighten the burden of these 12, 14 and 16-year olds, the publisher cries: *"He is no employe of mine. He is an independent dealer. Why, he is a 'little merchant'."*

But the limping excuse doesn't hide the fact the 'little merchant' would be separated from his employment by the publisher's circulation head should he miss too many deliveries!

Employers whose business is such they cannot pay the 25 cent hourly minimum required in the wages and hours act certainly haven't sufficient resource to operate in interstate commerce. Employers who insist on working their employes more than 44 hours a week for reasons of economy or feigned necessity, likewise should be disfranchised.

Twenty-five cents an hour—even 40 cents—is a peon's wage. It is not a wage equal to the American standard. Yet, if the wage and hour law achieves no end other than to strip the sham, greed and deceit from chiseling employers, it will have served a good purpose.

THE MAN OF THE WEEK

MR C C HOFFMAN
909 HILLDALE DR
ROYAL OAK MICH

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